THE Everlasting Rule

Born Witneſs unto,

VVhich is to Try all People that do profeſs God and Chriſt in *WORDS*.

OR,

I. A tender Salutation unto all People, in what Nation ſoever, and under what Form ſoever, who do profeſs God and Chriſt in Words; wherein is ſhewed unto them how the True God comes to be known and worſhipped in his own Way.

II. Alſo an Exhortation unto all People to come to that which will give them victory over Sin, and the Devil who is the Author of it.

III. A diſtinction between the Miniſters of Chriſt, and the Miniſters of Antichriſt, and both their Fruits diſcovered.

By a lover of Truth and Righteouſneſs, who ſeeks the well-being of all Mankind, William Gibſon.

God is Light, and in him is no darkneſs at all; if we ſay we have fellowſhip with him, and walk in darkneſs, we lye, and do not the Truth; but if we walk in the Light, as he is in the Light, we have fellowſhip one with another, and the Blood of Jeſus Chriſt his Son cleanſeth us from all Sin, 1 John 1. 5, 6, 7.

I am the Light of the World, ſaith Chriſt, *he that followeth me ſhall not walk in darkneſs, but ſhall have the Light of Life,* John 8. 12.

While you have the Light, believe in the Light, that ye may be Children of the Light, John 12. 36.

All Nations of them that are ſaved, ſhall walk in the light of the Lamb, Rev. 21. 23, 24.

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The Epistle to the READER.

FRiend, It is in true tenderness desired of thee, in thy reading of this following Testimony, to turn thy mind unto that measure of the good Spirit of God which he hath placed in thee to instruct thee, that thou thereby may be instructed in the reading of it; for it is that onely which doth give unto man the knowledge of the things of God; and as man joyns unto this in his heart, this gives unto him the sight of the things of Gods Kingdom, and to taste and savour the things that are of God, which while his minde is out from this of God in him, he can never have the true sight of, nor taste, nor savour the things that be of God; but thou coming to this, it will cool and settle thy mind inwardly, so that thou may read in coolness and stilness of mind, without any prejudice, anger, or byassedness in thy mind; and so if thou thus come to read, thou may come to receive benefit in that which thou dost read, and if thou so do, then my desire is answered, and my soul therein refreshed; and if it come so to pass, my soul shall give the glory unto God, who hath taught me those things which I have written unto thee; and I do desire that thou also may give him the glory, if thou do receive any benefit, for unto him it doth belong for ever.

And this I do say unto thee, in the pure fear of my God, that those things which I have written in this following Testimony, he hath taught me by his Spirit, which he hath given me to instruct me, which while my mind was out from it, and I did not believe in it, those things which I have here written was hid from me, and in that state of unbelief I was as dark, and spiritually blind as others.

Although I could talk much of God and Christ, yet I knew them not, nor the Heavenly things; I did read of God and Christ in the holy Scriptures, but I did neither know God, Christ, nor the

Scriptures, until I came to believe in the Spirit of God which he hat
given me to instruct me; and since I came to believe in him, and
depend on him for teaching, he hath revealed great things unto m
as it is written, *The secrets of the Lord are with them that fear hi*
and it is written, *That it is the Lord that teacheth his people to profi*
and I will teach my people my self saith God, I will write my Law
their hearts and minds, and they shall no more need to say one unto anot
know the Lord, for they shall all know me from the greatest of th
unto the least of them, and I will be merciful unto their sins: and I wi
remember their iniquities no more; he here speaketh of those sin
which is committed in time of unbelief, that when any man or woma
cometh to believe in his Son Christ Jesus the Light, whom he hath
given for Salvation to the Ends of the Earth, and followeth his So
the Light, whom he hath given for a Leader and Commander, t
command man to forsake the Devils works, (which is sin) and t
lead him out of the Devils work, which is sin; when man yeilds
and submits unto Christ Gods Power revealed and made manifest in
his inward parts, for to lead out of sin, and to destroy it, and to
bind and cast him out who is the Author of it, then God forgives and
forgets those sins and iniquities, for his Son Christ Jesus his sake, in
whom they have believed; and so they have their sins forgiven them
for his Name sake, in whom they have believed, and unto whom they
have submitted, and by whose Wisdom they are led and guided into
those things which is well-pleasing in the sight of the Lord God; and
thus he becomes the way to God the Father unto every sinfull man or
woman, that comes to believe in him, and faithfully to follow him,
and thus he becomes the Author of Eternal Salvation unto every one
that doth believe in, and obey him; and thus he comes to help man, as it
is written, *Help is laid on one that is mighty to save*; and certainly,
Reader, his Might and great Power hath been received in this present
Age wherein we live, unto a little Remnant, whose minds have been
turned within, to wait in the Light wherewith he hath enlightened
them, the strong man of sin, the Prince of the power of the air, who
in dayes past kept the house, kept the heart, kept the mind of men
and women, and did exercise them in those things which was abomi-
nation to God, he hath been made to bow, and tremble, and fall be-
fore the Son of God in the heart of man, which Son and Power of
God is greater and stronger then he (~~who was glorified with the~~
Father
he was glorified with the Father before
the world began

Father before the World began, that lieth in wickedness, which he is the God of, who hath blinded their minds that is given up to serve him, lest the Light of the glorious Gospel should shine into their hearts, and lest by this Light he should be discovered, and his works destroyed, he doth labour all that he can to keep people from believing in this true Light, Christ, who hath enlightened every one that is come into the World: But I say there is a Remnant who hath believed in Christ the Light, and they have felt him the great and mighty power of God, to make this strong Man of Sin to bow, and he is cast down, and our, who once did sit in the Temple that God did create for himself to dwell in, even above all that is truly called God: and in a little Remnant the Lord God hath recovered his own Right, and he now doth reign whose right it is, and the Government is upon his shoulders, and under his Government we do sit with great delight, and his Fruit is sweet unto our taste; and this is the Name which we can truly, and experimentally call him, *The Lord our Righteousness*, for he is truly so, who hath redeemed us out of unrighteousnels: and thus God the Father hath made his Son Christ Jesus unto us Wisdom, Righteousness, Sanctification, and Redemption; and thus we who sometimes were Forreigners and Strangers from God, are now brought near unto him; and we that were in dayes past darkness, are now made light in the Lord; and we who in times past was dead in trespasses and sins, hath he now quickned; and thus God hath made his Son Christ Jesus the Captain of our Salvation, and the Bishop of our Souls; and we that were once wandered, and gone astray in our imaginations into divers and sundry Forms of worship, he hath now gathered us out of those various Forms, where we were scattered in our imaginations, and we have now found that within us, which we had long been looking for without us, amongst the false Prophets which Christ said should come, and that they should deceive many; and he said, *They shall say, Lo here is Christ*: but Christ said unto his Disciples, *Go ye not forth*. Now, *Reader*, consider, that Christ said unto his Disciples, before he was crucified at *Jerusalem*, *I am the Vine, ye are the Branches, as the Branches cannot bring forth fruit, except they abide in the Vine: no more can ye, except ye abide in me: and without me ye can do nothing*: they were in a measure in him, and he in them, while as he did walk with them in that visible appearance which he after did suffer in; and so it was good wholsom Doctrine that he did preach

unto

unto them, when he said, *They shall say, Lo here is Christ, and lo there is Christ, believe them not, go not forth*; for that of Christ which they were come to know, and their minds was brought in unto, that was it which was sufficient to give them the knowledge of those false Prophets which Christ foretold them of, that they shou'd come in his Name; and therefore it was very necessary that he should exhort them to keep within with it; and this measure which they were gathered into the belief of, and feeling of, before his departure, in that only, and in nothing else could they know him, and receive him in his coming again unto them, who said, *I will not leave you comfortless, I and my Father we will come and make our abode with you*: and they waited at *Jerusalem* until this blessed promise was fulfilled, in them, who was endued with Christ, Gods power from on high; so they were Gods Temples and God and Christ did walk in them according to his promise.

But now we who have our being in this Age wherein the Whore, the false Church hath sitten as a Queen, and hath riden upon the scarlet coloured Beast, who hath received his Power, and Seat, and great Authority from the Dragon, darkness hath covered the Earth, and thick darkness hath covered us the people; and so we were darkness, in the power of darkness, and so was hurled up and down with the false Prophets Doctrine, and was deceived by their fained words, and fair speeches, with which they did lye in wait for that purpose; and so we were long learning of them, but was never able to come to the knowledge of the true God, nor of his true worship by all their teachings; and so Physitians of no value we have found them to be.

But as the Apostle *Paul* was sent to open the eye of the mind, which the God of the World had blinded, by turning peoples minds from that dark power that led them into sin, unto the Light and Power of Christ in them, which did condemn for sin, by which they did witness redemption from sin.

So the Lord God hath raised up some in this present Age, in the same work, to turn peoples minds in unto the Light, that thereby they may receive the knowledge of God, and of his pure worship which is in his own Spirit and Truth, which the Devil and Sin is out of, and the labours and travels of such as he doth send forth, in his own Power and Wisdom, is very effectual and prevalent in a Remnant, to turn them unto God; so that thousands that walked in darkness

up

up and down amongst the false Prophets, and knew not whether they went, because the Prince of darkness had blinded their minds, is now turned unto God who is Light, and how they are Light in him, as they were darkness in the power of darkness, so now they are Light in the Power of God, who is Light, and in whom there is no darkness at all.

So, as I said before, that which we were seeking without us amongst the false Prophets, who have cryed, Lo here, Lo there, that we have found within us, Glory, yea, glory to the Lord God for evermore; for it is his own work, and let it glorifie him.

And so Gods Promise we do witness fulfilled unto us, *Thus saith the Lord God, I will bring the Blind by a way they know not:* and certainly God hath fulfilled this Promise unto thousands, and will fulfil it in many thousands more that yet walks in darkness, in the ignorance of God and his pure worship in his own pure Spirit: for when we were wandering up and down in our imaginations, amongst the false Prophets, in their various invented Forms, which they have variously invented in their fallen earthly wisdom, then we did not look to be brought to the knowledge of God by a Light or Spirit of God and Christ within us; for the Hireling Priests, and other high Professors whom we did follow for teaching, they did generally agree in telling of us that Revelation was ceased, and that there was no immediate teaching to be looked for, nor received in this Age; and they have said (and published it in print unto the Nation) that they have not an infallible Spirit, as the Apostles and Ministers that Christ sent forth had: And while we did believe these their sleepy Dreams, and lying Divinations, thereby we were kept in Error; and so by these their Lyes they caused us to err, and they did labour what they could to keep us from believing in the Light; but Gods love was such unto our poor distressed Souls, which was thus tossed up and down by their false Doctrines, *That he caused his Light to shine out of darkness in our hearts, and to give us the Light of the knowledge of the Glory of God in the face of Jesus Christ: and this Treasure have we in our hearts, and inward parts, even in the earthen vessels*; and so the power and the excellency of it is of him, and not of us, and to him we give the glory and honour, for to him it is due for ever, who by his Light which he hath caused to shine in our hearts, hath given us to see them, and their false Doctrines, and false Worships and Wayes, and now he

hath

hath given unto us Christ his Son, his Covenant of Light to be our Teacher; and this is that Way which once we did not know: And God said unto man, *Thy Teacher shall no more be removed into a Corner, but thine eye shall see thy Teacher, & thou shalt hear a voice behind thee saying, This is the way walk in it:* And we can say Experimentally, through Gods mercy, that that which in times past came behind us to call us out of Evil, when we were gone into Evil, even that same hath led us out of Evil; and so that which formerly we were turned from, we are now turned to again, so that which followed us and condemned us, when we did Evil, that is come before us, and leads us into those things which is well-pleasing to the Lord our God; and so Christ Jesus the Light in us is become our Shepherd, and we do hear his Voice in us, and we do follow him, and he doth give us Peace in our inward parts which neither the Devil nor Wicked men can take from us, if we abide faithful unto him; And so we are set down under him who is the true Vine, and we are Branches in him, and so we know that the Son of God is come, and hath given us an understanding to know him that is true, and we are in him that is true, even in the Son of God Christ Jesus, and this is the true God and Life Eternal; and he is our Teacher, Bishop and High-priest, and Lord, and King, and we do believe that he shall no more be removed out of our sight, nor hearing, but we shall for ever see him, and he shall Live and Reign for evermore; and he said, *Because I live ye shall live also,* and we know what he said is true; and he said, *I am the Resurrection and the Life, he that believeth in me, though he were dead, yet shall he live, and he that liveth and believeth shall never die*; and these things we do stedfastly believe. And as for those Priests and Professors who say Revelation is ceased, and there is no immediate teaching to be received in this Age, and those that say they have not an infallible Spirit, as the Apostle had, as for those that hate the Light wherewith Christ Jesus hath enlightned them, and loveth darkness, which is of the Devil, that cannot reveal the things of God and his Kingdom unto them; and we know that those who hate the Light, and will not hearken to the Light, nor obey the Light, they can have no immediate testimony to bear for God unto others, and we know that there is no infallible Spirit, but the Spirit of God and Christ, and so they who do not believe in that measure of the Spirit of God and Christ which he hath placed in them to instruct them, they have no infallibility, but they fall of their

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Duty toward God, and one towards another, and so they are unprofitable Servants, and wholy useless in the worship of God, *For if any man have not the Spirit of Christ he is none of his*; now it is certain that the Spirit of Christ is infallible, it did never fail to fulfil the Will of his Father, and the Apostle said, *God had sent the Spirit of his Son into our hearts, whereby they called him Father*, and we do confess to the Glory of God that he hath sent the same Spirit of his Son into our hearts, by which we can experimentally call him Father, and in and by this we have the things of God and his Kingdom revealed unto us, and are immediatly taught by this; and this is infallible, and doth not fail to lead us into all truth, if we do in Faithfulness follow it: and so it is our Comforter who love it and obey it, but it is, and will be, the Torment and Condemnation of all those that hate it. So the way of the Wicked is Darkness, they know not at what they stumble, Destruction and Misery is in their way, and the way of Peace they know not.

The Priests and Professors who cry Revelation is Ceased, and there is no immediate Teaching to be received in this Age, and say that they have no Infallible Spirit.

These People say, that the Scriptures of the Old and New Testament is the Revealed Will of God; unto them I say, the Scriptures was given forth by the Inspiration of God, which gives understanding, and they do not stand and remain Open and Revealed unto any man or woman, but unto such who comes into the Spirit of God and Christ, which is infallible; for when the Son of God opened his mouth and spake unto the World, he spoke in Parables, and they could not understand his words, because their minds was out from that of God in them; for Christ told the unbelieving Jewes, that they did neither know the Scriptures nor the Power of God: And now all People whose minds are out from that of God in them, they can no more know the Scriptures then the unbelieving Jewes could, for it is that from which they were at first given forth which must give People the true understanding of them; for Christ said unto his Disciples, unto you it is given to *know the Mysteries of the Kingdom*, but unto others, who were in the unbelief, he did speak in Parables, even the same words which to unbelievers seemed Lyes and madness, even those words was made plain unto them: And their hearts *did burn within them*, when he opened unto them the Scriptures, after his Resurrection; and I say the Scriptures are a book sealed from all People, who hath the Light, and will not own

it to be their Teacher, and they are jangling and quarrelling about the meaning of the Scriptures, and so are fighting and striving one with another about the Shaddow and Outside of things, and never comes to Christ the Substance; for said Christ to the unbelieving Jewes, *Search the Scriptures, for in them ye think you have Eternal Life, But ye will not come unto me that you might have Life*, He did not say, you cannot come unto me. but he said you will not come unto me that you might have Life; so Reader thou mayst see they had a Stubborn will, who would not come unto Christ: God said unto man in the daies of old, *I have set Life and Good, before thee, and Death and Evil*; and God did not, nor doth not say unto man, Choose Death that thou mayest dye, but he did say and doth say, choose Life that thou mayest live: *Paul* said, *I will that Prayers and Supplications be put up for all men, in as much as God would have all men to be saved and come to the knowledge of the Truth*; and Christ said, *How often would I have gathered thy Children together as a Hen gathereth her Chicken under her wings, but ye would not*; and God said, *O Jerusalem, thy destruction is of thy selfe, but thy Salvation is of me, I delight not in the death of him that dyeth, but rather that every one would turn from his wickedness, and Live, turn you, turn you O house of Israel, why will you die?*

The Priests and the Professors call the Scriptures the Word of God, and the Gospel, now the Scriptures is words, and they were not in the beginning, but was given forth by holy men, many generations after God had created the Earth and all things in it, and upon it; and God spake words unto *Moses*, Read *Exodus* the 20; and the Apostles spake words in the Word and Power of the Lord, which was in the beginning before man was, or words either; and *whosoever shall add unto the words of this Prophesie*, said *John*, in his *Revelations*, &c. So the Scriptures is words, and not the Word, *In the beginning was the Word, and the Word was with God, and the Word was God*; *By him was all things made, in him was Life and that Life was the Light of men; And this is that Eternal and Ingraffted Word, which is able to save the souls* of all that do believe in it; The Prophet hid it in his heart, lest he should sin against God, and it was as a Fire shut up in the Prophets bones, and it was and is as a Fire, Hammer, and Sword, and Ax, to cut down the Devil and his Works in the heart of man where it is received, and no man or woman need say, *who shall ascend into Heaven, to fetch Christ down from above, or who shall descend into the deep, to fetch Christ up from beneath, or who*

shall

shall go beyond the Sea to fetch Christ unto us: for, behold, the Word is nigh thee, in thy heart, and in thy mouth, that thou may hear it, and do it; and the four Books of *Matthew, Mark, Luke* and *John*, which the Priests and Professors calls the Gospel, is not the Gospel; for it is but about Sixteen hundred years ago since those Books were written: But the Gospel was Preached unto *Abraham* many Generations before those Books were written, and the Gospel is Everlasting; an *Angel did flee thorough the midst of Heaven, having the Everlasting Gospel to Preach*; That which is Everlasting is without beginning and without end; now the Apostle said that the Gospel which he did Preach it was *the Power of God*; now the Power of God is Everlasting, without beginning and without end; but books, and words, and writings, had a beginning and may have an end, so is not the Everlasting Gospel, and there is no Gospel of God but one, and that one Gospel *Paul* Preached, and he received it not from man, neither was he taught it by man, but by the Revelation of Jesus Christ, and he said, *If any man Preach unto you any other Gospel let him be accursed*, So Reader, that Gospel which we Preach, we have not received it from man, nor from books, nor from writings, but by the Revelation of Jesus Christ in us; and what we have felt, and seen, and tasted, and handled of the Word of Life, Spiritually, Inwardly, these things declare we unto People, that they might believe in God the Father who is Light, and in Christ his Son who is Light, and that they in the Father and the Son might have Fellowship with us: and so Reader, we have Revelation among us, and immediate Teaching by the infallible Spirit of Christ Jesus in us; and as many as walk according to this Rule, *Peace be unto them*; for those are the Children of God, even those who are led by the Spirit of God, which never did fail to bring forth Righteousness in those that did Obey it: And so Reader, the Priests and Professors, who deny Revelation and immediate Teaching, and an infallible Spirit, they can speak nothing of certainty concerning God and his Kingdom, and things pertaining to the Salvation of Mankind, but what they do speak is their imaginations and dreams; so it is not for People to trust unto them for Teaching, for their mouths must be stopped, which was never yet opened by the Revelation of Jesus Christ, the Power of God from Heaven, and they are to come and learn in Silence of the Light in their own Consciences, untill it hath taught them the Knowledg of God, and until they come to know the Light to be infallible, and the onely true Teacher.

And now, Reader, I say keep low in thy mind in the Reading of this following Testimony, and if thou do find something spoken that thou cannot yet wholy joyn withall, labour to keep in the Patience, and keep out of Fretting, and be not Rash; for thou wilt find things that are evil sharply reproved, in Persons of all sorts, without respect of persons; and it was the manner of the true Prophets, and Ministers, and Apostles of Christ, and of Christ himself, to reprove the false Prophets sharply, and also to Reprove Wicked, Prophane, Ungodly Men, and Women sharply, to the end that they might Repent, and forsake the evil of their waies.

But it hath been the manner of the false Prophets, whom God never sent, to Daub and flatter and Prophesie Lyes unto People, and to speak Peace unto People in their sins; and Wo from the Lord God, is coming upon those Teachers, who is making it their Business to Preach up sin for term of life, and to Promise unto People Peace in their sins; *Your Sins hath seperated between you and me saith the Lord, Your sins hath withholden good things from you*, and no man or woman can be joyned to God in their sins, and no *unclean thing* can enter the Kingdom of God, and as the Tree falleth so it lyeth, there is no Repentance in the Grave: So People must either witness Clensing and Freedom from sin, before they go out of the Body, or else they will never be made clean.

God did give the Apostles Gifts, for the Work of the Ministry, for the Edifying of the Church, which was Christs Body, until all come unto the measure of the Stature of Christ, unto a Perfect man in Christ Jesus and the Apostle did bid People cast off every weight, and burden, and the sin that did so easily beset them, that so they might run the Race that was set before them, and they laboured that they might present every man *Perfect in Christ Jesus*; and the Ministers which Christ doth send forth in this Age, their Labour is to bring People into Christ Gods Power, that they may sit down in Him, in the heavenly Peace, in him to Reign over sin, and him that is the Author of sin, which is the Devil: and this the Lord hath already done for a little Remnant, and he will certainly do it for many Thousands more; To him be all Honour, Glory, Dominion and Praises both now and for evermore, Amen, even so Amen, saith my Soul.

Written the 18th of the 11th Moneth 1667.

William Gibson.

An

A Tender True and Faithfull Salutation unto all People, who in VVords profeſs God and Chriſt, in what Form ſoever.

Friends,

IN true unfained Love I have had you in Remembrance, and a tender Pitty and Compaſſion hath riſen in my heart unto you, and tender deſires are in my heart unto the Lord my God for you all, that your minds might be brought down unto the Eternal true Light, wherewith Chriſt Jeſus the Son of God hath enlightened you all, which ſhineth in your hearts, and there convinceth you of Sin, and reproveth you when you commit ſin, that by it you might all come to be led out of ſin which is the Devils work: And this I ſay unto you all, in dear Love unto all your Souls, if you believe not in the Light, wherewith Chriſt hath enlightened you, which checketh you and troubleth you when you do evil; I ſay if you believe not that God hath placed that in you to lead you out of the evil it Condemneth you for, then you will never be led out of it, but you will dye in your ſins, and then it will be with you as it was with the unbelieving Jewes and Phariſees in their daies; for ſaid Chriſt the Light, unto the Phariſees, *If ye believe not that I am he, ye ſhall dye in your ſins, and whither I go ye cannot come*; Mark, if they did not believe, that he whom they deſpiſed and ſet at nought, was the Son of God, and the Light of the World, and the Way, and the Truth, and the Life, and the Door of the Sheepfold, as he declared himſelf to be, then he ſaid they ſhould dye in their ſins, and if they dyed in their ſins, whither he went they could not come; theſe ſayings of his are true; ſo becauſe of their Unbelief they were ſhut out of the Kingdom of God: and this I ſay unto all People, if you do not believe in that meaſure of the Spirit or Grace or Light of Chriſt,

2 Cor. 4. 6, 7. Joh. 8. 12. & 12. 4, 6. Joh. 3. 19, 20, 21. John 1. 9. 1 Joh. 1. 5, 6, 7. Joh. 14. 6. Joh. 8. 21, 21, 23, 2

which

Mat. 11. 27, 28, 29, 30. which is but one in its nature, though the names are divers, wherewith he hath enlightened every one that is come into the World, then you will certainly dye in your sins; and out of the Kingdom of God will you be shut, because of your unbelief, even as the Pharisees was because of their unbelief; for God is no respecter of persons, *For God so loved the World that he sent his only begotten Son a Light into the World, that whosoever believeth in him should not perish, but have Everlasting Life*; so all who believe in the Light of the Son of God, wherewith he hath enlightned every one that is come into the World, and dwelleth, and walketh in that Light, in that Light they have Eternal Life; as it is written, *In him was Life, and that Life was the Light of men*: and it is written, *He that hath the Son hath Life, but he that hath not the Son hath not Life, but the Wrath of God abideth on him*; so he that believeth in the Light and Spirit of Christ, and walketh in it, it is his Life, it is his Crown, it is the true Living Way unto him, and it leads him up to God; of his nature it is, and it leads all people unto him, who do beleeve in it, and in faithfulness follow it; it is the bright and morning Star unto all those that do believe in it, and it doth arise in their hearts, and as they abide in it, it shineth in their hearts more and more, until it hath led them out of the thick Night of Darkness and Blindness which remained over their hearts while they did not believe in the Light; and so the Day-star which did arise in their hearts, when they did believe in the Light, and took heed unto the Light, it did lead them out of the thick Night of Darkness and Blindness, which had been over their hearts, while they did not believe, and the vail hath been taken away off the hearts of all those who have believed in the Light, and doth walk in it; and so the Light which hath enlightned every one that is come into the World, it is of the Divine Nature of God, *Who is Light, and in whom there is no darkness at all*; and so it being of the Divine Nature of God, it leadeth all unto God who doth follow it; but they that do not believe in it, nor love, nor obey it, it is their Condemnation, as it is written, *This is the Condemnation, that Light is come into the World, but men love Darkness rather than Light, because their deeds are evil*, Mark that, *He that doth evil hateth the Light, and will not bring his deeds unto the Light*, because

Joh. 10. 7, 8, 9.

Joh. 1. 4.

Rev. 22, 16.

2 Pet. 1. 19

2 Cor. 3. 14, 15, 16.

Joh 3. 19, 20, 21.

cauſe he knoweth the Light will condemn him for his evil deeds which he hath done; *But he that doth Truth bringeth his deeds unto the Light, that they may be made manifeſt that they are wrought in God*: But as it is written, *The way of the wicked is darkneſs*, who hate the Light, and becauſe they hate the Light which would give them the knowledge of God, if they did believe in it, and love it, therefore are they dark, and blind, and ſtumbles, and knows not at what. Friends, theſe things are of great weight for you to conſider, while you have a little time, and do not content your ſelves with a bare profeſſion of God and Chriſt without you, at a diſtance from you, and from thence to draw a vain and dead hope that it will be well with you in the World to come; for I ſay, *If ye die in your ſins, whither he goeth ye cannot come*; and in dear love I ſay unto you, thoſe ſayings of his will certainly be fulfilled upon you, as they were fulfilled upon the unbelieving Jews, if you do not believe in, and obey the Light wherewith he hath enlightned you: For, I ſay, conſider the Jews, they looked for the coming of the Meſſiah, becauſe they had the Writings of *Moſes*, and the other Prophets, who propheſied of his coming, yet when he was come they would not believe that it was he, Chriſt; but when he did the Works that no other could do, then they ſaid he had a Devil, and by *Belzebub* the Prince of Devils he caſt out Devils: Now conſider, how came they to be thus deceived, and thus to judge of him, ſeeing they had the Prophets Writings which foretold of his coming: Well, Friends, this I ſay, they were expecting him to come in an other manner then he did come; for they reading that he ſhould be a King and Prince, *&c.* they looked for him to come in great pomp and dignity outwardly; but when he came, he came much contrary to their thoughts, and expectations, and imaginations, for he was ſuppoſed by them to be *Joſeph* the Carpenters ſon, a man of low eſteem amongſt them, and ſo they diſpiſed him becauſe of his low Appearance, which was ſo far contrary to what they had imagined concerning his coming, and ſo they would not have him to rule over them, but they ſlew him, ſo they loſt the benefit of his coming, and ſo died in their ſins, and ſo was ſhut out of the Kingdom of God, becauſe of their unbelief; ſo here was their Miſery, they would not receive him, becauſe he came

Pro. 4. 19. Pſal. 82. 5. Mark 6. 3.

came not according as they had imagined he should come: Now, Friends, to come nearer to your condition, I shall write as the Spirit of the Lord shall move me, which dwelleth in my heart; Friends, consider, What is the reason that you will not own the Light wherewith Christ hath enlightened you, and all people, to be a sufficient Teacher, and Ordinance for Salvation unto you, and all people, and to bring you, and all people unto God (out of sin) if you and they did believe in it, and obey it? I say consider, Is it not because you have read the Prophets, Christ and the Apostles Writings with the same dark minds, in unbelief, that the Jews did read the Prophets Writings, and in the Darkness which you have loved a great deal more then the Light, you have imagined that Christ would shew himself unto you some other way then by his Light in your Consciences? It hath been a very hatefull thing unto many of you Professors to hear us exhort you to turn unto the Light within, and because we told you that was the Ordinance of God for Salvation unto the Ends of the Earth, according to the words of the Prophet, who propheſied in the Power of his coming, who said, *I will give him for a Light unto the Gentiles, and Leader to his People, to be his Salvation unto the Ends of the Earth*; and when we have born our Testimony amongst you concerning this Light, according to the plain words of the Prophets, Christ and the Apostles laid down in the holy Scriptures, and in the brokenness of our hearts have in much love unto you, declared our own experience of the vertuous opperation of this Light wherewith Christ hath enlightned us, and what Christ the Light had done for our Souls, since we in his Light believed: and when we thus laboured in the Love of God to do you good, in perswading you to believe in the Light wherewith he hath enlightened you, that so you might have come to have felt the vertue and power of it in your own hearts, for your own everlasting good: then many of you have rejected our Testimony, and hath shamefully entreated us, and hath rewarded us evil for good, and you have hated this Light, and cried, Away with this Light, and also with those that have been moved of the Lord God to bear witness unto this Light, *Which is the True Light which hath Enlightened every one that is come into the World*, as the Jews cried away with Christ, when they

Isa. 49:5. 6,7,8,12.

imagined

imagined he had been *Joseph* the Carpenters son, and so the Light is judged by your Carnal Wisdom and Reason to be too low a thing to stoop unto; and the Jews in their Carnal Wisdom and Reason judged Christ when he was come, not to be worthy or fit to be a King over them, because they looked upon him to be a Carpenters son, a man inferiour unto many of them as they imagined; and so they hated him, and slew him. And so now all you Professors, who have been, and yet are haters of the Light, and cryeth away with it, and accounts it too low a thing for you to stoop unto, you are deceived, Christ will not shew himself unto you any other way, but by the measure of his Spirit wherewith he hath Enlightened you; it is written, *No man knows the things of God but the Spirit of God*; but many of you Professors will not believe that the Light wherewith Christ hath Enlightened you, is of power and sufficiency to bring you to God, out of sin; and so to this day you have not the Benefit of Christs coming, but you are still in your sins, committing them, and pleading that you must do so while you are in the Earthly Tabernacle: And so are you not Rebellious Children, who Rebel against the Light, Grace and Spirit of the Lord Jesus Christ which he hath placed in you to Instruct you? And do not you as plainly Crucifie, and do Dispite unto the Opperation of the Spirit, Light and Grace of Christ in your Inwards Parts, as the Jews did unto the Vessel which they imagined to be *Joseph* the Carpenters son? So, consider of these things soberly, in meekness, in the fear of the Lord God, and be not angry at me for writing thus in plainness unto you; for know you all, assuredly, that it is the Love of God in my heart unto you, that constrains me to write thus in plainness unto you; so while you have a little time prize it, and while you have a sence and feeling of the Light, Grace and Spirit of Christ in your inward parts checking and condemning you when you do Evil, believe you all in it, and in obedience unto it give up; and when it condemns you for Evil, which you have already done, then own its Judgments, for its Judgments are just and true; and when it letteth you see Temptations unto Sin, before you have consented unto the Tempter, or done the Evil he tempteth you unto, then love it, and let your minds be closely joyned unto it, and then it will preserve

1 Cor. 2. 4, 5, &c. to 16.

you from doing the Evil that you are tempted unto; and then it will be no sin for you to be tempted unto Evil, if you do it not, nor give your consent at all unto the Tempter, but love the Light which lets you see his Temptation, and in it you will have Dominion over the Tempter, and you will be kept out of his Snare; for Christ was tempted, but sinned not, and Christ, the Light, will not condemn you for being tempted unto Evil, if you do it not, and if you believe in, and love, and obey the Light of the Son of God wherewith he hath Enlightened you: Though you may have done much Evil, God will forgive you for Christ the Light his sake, in whom you do believe; and though you may feel great and strong workings in you to do Evil, yet if you love the Light within you, that gives you the sence thereof, it will work mightily in you against that nature which would lead you to do Evil; and if you keep your minds unto the Light, then you will feel that nature to die daily in you, which hath led you into Evil, and so that which hath led you into Evil will be daily weaker and weaker, but that which will lead you into Good will grow daily stronger and stronger, until it hath wholy overcome that nature which hath led you into Evil: but, mark, as I said before, it is no sin to be tempted to do Evil, but the sin is to do the Evil that one is tempted unto; so when Christ, the Light, shall give any one Dominion over the Tempter, so that he cannot make them do any thing that is Evil, yet he will tempt them to do Evil at sometimes; so all who cometh to be preserved out of sin, they must keep their minds unto the Light within them, daily, yea, hourly, *For*, said Christ, *he that will be my Disciple must deny himself, and take up his Cross daily, and follow me*; mark, he must deny himself, and take up that which crosseth his own, selfish will, and selfish wisdom, for it is Self in man and woman which leads unto the Tempter, and so commits sin; and this made Christ say unto his Disciples, *Without me ye can do nothing*; he said unto them, *I am the Vine, ye are the Branches, as the Branches cannot bring forth Fruit, except they abide in the Vine no more can ye except ye abide in me*; so read the thing in the Spirit inwardly, If a man believe in the Light of Christ, within him, and loveth, and obeyeth it, then he cometh to be ingrafted into Christ, the true Vine, then the Light, in which he hath believed,

Mat. 4. 1, 2, to 13.

Luk 9. 23, 24, 25.

Joh. 15. from verse 1, to 11.

is

is a daily croſs unto ſelf in him, which if it had its way in him, and were not croſſed, and kept down by the Light, then it would obey the Tempter, and ſo commit ſin; but when the Light is believed in, loved and obeyed, ſelf is judged and denied, and kept under the yoke and croſs; and then it is no more Self that Reigneth in Man, which while it Reigneth will anſwer the Tempter, and ſo commit ſin; but then it is the Seed of the Woman which Reigneth and Remaineth in Male and Female, which hath in them bruiſed the wiſe, and cunning, and crooked, and wilful Serpents head; and ſo the Seed Chriſt the Light comes to Reign over Man and Woman in their own hearts, and ſuch are come to be born of God, and ſo hath overcome the Wicked one, and ſuch doth not commit ſin, becauſe the Seed Chriſt Reigneth and Remaineth in them: and then though the Prince of the World come and tempt ſuch to do evil, they do not obey him, becauſe they have denied Self, which did commit ſin; and now Chriſt the true Seed, and in whom the Tempter, the Prince of the World hath no part, Reigneth, and he is the Lamb of God who hath taken away the ſins of as many as have believed in, and in faithfulneſs followed the Light within them, wherewith he hath enlightened them; and in ſuch he hath fulfilled, in the Subſtance, that which he did, in the Figure, in the outward Temple at *Jeruſalem*; For it is written, *That he made a Whip of ſmall Cords, and whipped out*, of the outward Temple, *the Buyers and Sellers*; *And he ſaid, My Fathers Houſe hath been Called a Houſe of Prayer, but ye have made it a Den of Theeves*; this I ſay was but a Type or Figure of his coming inwardly, in Spirit, to cleanſe the Temple of mans Heart and Body, which was defiled with Idolatry, Covetouſneſs, Pride, Envy, Lying, Swearing, Cheating, Diſſembling, vain Talking, fooliſh Jeſting, Whoredoms, Murthers, Roberies, and divers other Abominations which men and women have been defiled withal: And ſo, Glory to the Lord God for evermore, he hath ſent his Son a Light into our hearts, and ſince we have believed in the Light of Chriſt in our hearts, he hath cleanſed our hearts from ſuch of the beforementioned evils as we were in the practice of; and ſo we have felt and known a ſharp Spiritual Scourge inwardly, in our own hearts, ſcourging and afflicting our Souls inwardly, for our ſins and iniquities which

Gen. 3. 15.

Joh. 2. 15.

we did commit in Rebellion against the Light in our own hearts;
Micah 7. 7, 8, 9. and so we have born the indignation of God inwardly, in our own hearts and consciences, and he hath sitten as Refiners Fire, and as Fullers Sope, in our inward parts, purifying our hearts, which was full of uncleanness, and we have known great pain in-
Zech. 12. 10, 11. wardly, and we have wept and mourned over the Right Heir, the Seed, the Light which we had Rebelled against, and done dispite unto; but since we learned obedience unto the Light the Lord our God hath forgiven us our trespasses which we had trespassed against him, and now he guides us by his Spirit and Light which dwelleth in us; yea, now are we become the workmanship of our God, *Created by him* (in Christ Jesus the Light within us)
Ephes. 2. 1, 2, &c. to the end Phil. 2. 13. *unto good works*, which he before ordained that we should walk in them, and so it is our God *who worketh all our works for us, and in us*; and so it is by the Grace, Light and Spirit of our God in our own hearts, which did convince us of our sins, and did trou-
Isa. 26. 12. Tit. 2. 11, 12, 13, 14. ble and condemn us for our sins, that we are saved from our sins; I mean, we are led out of the Action and Practice of that which formerly we lived in the practice of, for which the Light, Spi-
Ja. 1. 16, 17, 18, 19. rit and Grace, (which is but one in its Nature, though its Names be divers,) did condemn us: And so as the Apostle *Paul* said unto the Saints in his time, *By Grace are ye saved through Faith, and not of our selves, for it is the Gift of God*; Mark, by the *Grace of God which bringeth Salvation, which hath appeared unto all men*, were they taught to deny and forsake the practice of Evil doing, and Evil speaking, and to judge and deny the Tempter, when he brought an evil thought into their hearts to do, speak, or give their consents unto any evil; and thus did they resist the Devil, in the Grace that let them see the Temptation; and then, when he could not get them to yeeld unto him, then he fled from them, as it is written, *Draw near unto the Lord, and he will draw near*
Jam. 4. 7, 8, 9, 10. *unto you, Resist the Devil, and he will flee from you*: So when they did believe in the Grace and Light wherewith Christ Jesus the Son of God had enlightened them, and did joyn their minds unto it, and loved it, then it began to lead them out of Ungodliness, Worldly Lusts, and all wicked Words and Works which before they had lived in, and did commit with greediness, as many do now in this our Age and Generation; and then when they

followed

followed the Teachings of the Grace of God in their own hearts, and was by it led out of their sins, which made them unlike God, (but like the Devil) then they came into the likeneſs of God again, which *Adam* and *Eve* loſt when they went from the Meaſure of the Spirit of God wherewith he had enlightened them, and which he commanded them to obey: And though *Adam*'s Sons and Daughters be ravined from the Spirit of God within them, and ſo are *committing Sin with greedineſs*, and *drawing Iniquity with Cords of Vanity*, and *pulling Sin upon them, as it were with a Cart Rope*, yet this is no argument to any good purpoſe to perſwade people that all people muſt do as they do; neither is it an argument to any good purpoſe to perſwade people that there is no better a State or Condition to be attained unto while men and women beareth the Earthly Body or Tabernacle about, ſeeing the Apoſtle *Paul* ſaid unto the Saints, (who had been in the fall, ravined from the Spirit, or Grace, or Light in their hearts (but was then, when he writ unto them, returned to it again) *Ye were ſometimes Darkneſs, but now are ye Light in the Lord*; mark his words, *Ye were ſometimes Darkneſs*, that was before they had believed in Chriſts Light within them, *which is the true Light that hath Enlightened every one that is come into the World*, that was before they had believed *Pauls* Teſtimony, who was ſent of God, *Who is Light, and in whom there is no Darkneſs at all, to turn people from Darkneſs to Light, and ſo from Sathans power unto the Power of God*; but when they had believed in the Light wherewith Chriſt had enlightened them, and had received *Pauls* Teſtimony, who was ſent to turn them from the Darkneſs which was in them, in which they had committed ſin, unto the Light which was in them, which had condemned and troubled them when they did commit ſin, *then were they Light in the Lord*; Mark that, *in the Lord*, and ſo they were *in him who is Light*, in God and Chriſt, and ſo they knew God and Chriſt in them to ſave them from their ſins; For ſaid *Paul, When ye were the Servants of Sin, ye were free from Righteouſneſs*; Mark, that is, they were not in Righteouſneſs, but out of Righteouſneſs, and ſo were in unrighteouſneſs, which is ſin, for all unrighteouſneſs is ſin, and all ſin is of the Devil; *But now*, ſaid *Paul, being free from Sin, you are become the Servants of Righteouſneſs*, and

Gen. 1. 26, 27.

Gen 3 1, 2. &c. to the end.

Ephes. 5. 8, 9, 13, 14, 15.

Acts 26. 18, 23. & 16, 17, ver.

2 Pet. 1. 19.

Rom. 6. 17, 18, 20, 21, 22.

1 Cor. 3. 10, 11.

and hath your Fruits unto Holiness, and the End Everlasting Life; Mark then, the Fruit which they brought forth was Holy, and the End Everlasting Life, so here was a blessed change witnessed while they were in the Earthly Tabernacle; the same *Paul* said to some of the Saints, *Some of you were Whoremongers, and Adulterers, but*, said he, *you are washed, you are cleansed, ye are sanctified*; he did not say unto them, when they were Saints, that they were Whoremongers, and Adulterers, as many now adayes call themselves Saints, and Christians, and yet liveth in much Wickedness and Uncleanness, both of Flesh and Spirit: But when they were washed and cleansed from their Filthiness, and so was brought into the Likeness and Image of God again, which is Purity and Holiness, and so they came to see and know the Lord; and it is written, *Without holiness no man can see the Lord*; and it is written, *Blessed are the Pure in heart, for they shall see God*, and the Apostle *John* said, *He that is born of God sinneth not, he that sinneth is of the Devil; we are of God*, said he, *and the whole World lieth in Wickedness*, (Wickedness is Sin) *but we are of God*, said he; *he that is of God sinneth not*, said he, *he that sinneth is of the Devil; we know*, said he, *that the Son of God is come, and hath given us an understanding to know him that is true, and we are in him that is true*; Mark, they were in him that is true, *Even in his Son Jesus Christ, and this is the true God and Life Eternal*; and these are true Saints, and true Christians which is come to witness Christ in them, and hath witnessed him in them to destroy the Works of the Devil in them, which is Sin, and so to make them new Creatures, as he had made those Saints in *Paul* and *John*'s dayes, *For if any man be in Christ*, said the Apostles, *he is a new Creature; old things are passed away*, said he, *all things are become new; they that are Christs*, said he, *have crucified the Flesh with its Affections and Lusts, and they had put off, concerning their former conversation, the old man with his deeds, which is corrupt, and they had put on the new man Christ Jesus, the true Light, who is the Lamb of God, who hath enlightened every one that is come into the World, that all men*, in his Light wherewith he hath enlightened them, *might believe*; and the Saints and true Christians in the Apostles dayes did believe in the true Light wherewith Christ Jesus had enlightened them, and God by

1 John 3. 4,5,6,7,9, 10,24.

1 Joh. 5. 18,19,20, 21.

2 Cor. 5. 17,18.

Col. 1. 26, 27,28.

by it did lead them out of Sin, and so out of the Fall; for before Sin entred there was no Fall, for Sin was the Fall from God; so who is come unto the Eternal true Light within them, and by it is led out of Sin, which was mans Fall from God, they are come out of the state of the first *Adam*, in whose state men are *dead in Trespasses and Sins*, and they are come into the Second *Adam*, the *Lord from Heaven*, *the quickning Spirit*; and though they did once bear the Image of the First *Adam*, in whom all are dead in Trespasses and Sins, yet now they are come to bear the Image of the Second *Adam*, the Lord from Heaven, the Light which hath redeemed them from their Sins; and though they were once dead in *Adam*, who fell, yet now are they made alive by the Second *Adam*, who never fell: and though they did commit sin daily, while they were in the First *Adams* state, faln and ravined from the Spirit of the Second *Adam* in their hearts, yet now being come unto the Spirit of the Second *Adam*, which they had ravined from, and now having learned obedience unto it, it being the Spirit of Truth, or the True Spirit, it leadeth them into all Truth, and so out of all untruth; and so all who hath in faithfulness followed and obeyed the Light wherewith Christ the Second *Adam* hath enlightened them, (they, and none but they) are made alive in and by Christ the Second *Adam*; so, as it is written, it is come to be witnessed by such, *As in the First* Adam *all die*, *so in the Second* Adam *all shall be made alive*: Mark, in *Adam* all have sinned and died, who have been ravined from the Spirit within them, as he did from the Spirit within him, and so have faln, and sinned, and died, as he did; but now all who cometh to witness Redemption from that Estate, they must come into the Spirit and Light within them, from which they have ravined; and if they do not come to believe in and obey that, they will never come to be made alive in and by Christ the Second *Adam*, though they may talk of, and profess never so much of God and Christ without them, (at a distance from them) and though they may have a perswasion in their hearts, and may really believe all that is written in the Holy Scriptures concerning the Birth of Christ, and of his Death, and of his Resurrection, yet this believing will not bring them into acceptation with God, if they do not come to believe in the Light and Spirit

1 Cor. 15. 21, 49.

of

of Christ within them: For, I say, in the fear of the Lord God, consider, Doth not all the prophane people in all those Nations called Christendom, generally believe that he was the Son of God who was crucified without the Gates at *Jerusalem*, and was born of the Virgin *Mary*, and rose again the third day, as they read the Scriptures of Truth which beareth witness of those things; and yet, though they have given credit unto those words which are written of him, many of them are Proud and Covetous, Drunkards and Swearers, and Lyers, Persecutors, Murtherers, and Theeves, and Cheaters, and Dissemblers? Now, I say, in the Fear of the Lord God, consider, Is this true Saving Faith which they are in? and though they have been taught by Tradition to believe, as aforesaid, yet their hearts are very corrupt, and full of wickedness, and so are far from the Lord God, and they are far from being accepted with the pure God, in that Estate; now the Apostle saith, *Faith purifieth the heart*, and the Mystery of the Saints Faith, in the Apostles dayes, was held in their *Pure Consciences*, which was *Christ in them the Hope of Glory*; so they were in the True Saving and Living Faith, their Faith stood *in the Power, Spirit and Light of Christ within them*, and the Power, Light and Spirit of Christ within them did purifie their hearts, and it made them of a Right Spirit; and so that which purified their hearts dwelt *in them*, for it is written, *The Tabernacle of God is with men, I will walk in them, and dwell in them*, said God, *I will be their God, and they shall be my people*; and Christ said unto the Saints, *I and my Father we will come and make our abode with you*; and Christ said unto his Disciples before he was offered up, *He that is with you shall be in you*; and he said, *It is the Spirit that quickeneth, the Flesh profiteth nothing*; and though the Apostle had *known Christ once after the Flesh, yet henceforth I know him so no more*, said he: and he said, *I bear in my Body the Dyings of the Lord Jesus, that the Life also of Jesus may be made manifest in my mortal Flesh*: and he said, *I am crucified unto the World, and the world unto me, and the Life that I now live is by Faith in the Son of God*: *I Live*, said he, *yet not I, but Christ in me*; and so he witnessed *Christ in him the Hope of Glory*: and the Apostle said unto the Saints, *Try your selves, prove your selves, know you not, your own selves, how that Jesus Christ is in you, except you be Reprobates.*

1 Tim. 3. 9

Rev. 21. 3. Ezek. 37. 27.

Joh. 6. 63.

2 Cor. 4. 16.

Joh. 14. 11, &c. to 25.

Now

Now I say the people of God, who are in scorn called Quakers, do believe and certainly know that he who was born of the Virgin *Mary* was the Son of God, who was hated by the Jews, and sentenced to die by *Pilate*, though he could find no fault in him, we do believe that he was crucified without the Gate of *Jerusalem*, and was raised again the third day, by the mighty Power of his Father, in whose will he suffered, though there was no fault in him; and we believe, and are sure, that God was greatly honoured in his Faithfulness, Obedience, and Humiliation, who though he was without fault humbled himself unto the death upon the Cross; and we do believe, and are sure, that all that did believe in him in that Age in which he suffered outwardly, and did confess him boldly before his Enemies, and suffered death for his Name sake, or imprisonment, they are everlastingly well, who continued in faithfulness unto the end: But, consider, O all ye professors, in that called *Christendom*, it was a hard and mighty thing in that Age, in which he suffered, to confess before his Enemies that he was the Messiah, the Christ the Son of God; for to confess before his Enemies that he was the Son of God, was cause enough for his Enemies by their unjust Law by which they had put him to death, to put those to death that should so confess him; So that in that Age there durst none confess him before his Enemies to be the Son of God, but those who were come to feel and know the Measure of the Spirit of God which he had given them to instruct them, for that gave them to know that he was the Son of God, and it filled their hearts with zeal and boldness to confess him to be the Son of God, though they were put to death for their Confession; for Christ said, *No man can come unto me except my Father draw him,* Joh. 6.44, so God drew them by the Measure of his Spirit in them to know 45,46. that Jesus was the Son of God, and by the same he drew them to confess him boldly before his Enemies; And Christ said unto his Disciples, *Whom do men say that I am, some said he was* John Baptist, *and some* Elias, *But,* he said unto his Disciples, *whom do ye* Mat.16.13, *say I am,* Peter *answered and said, Thou art Christ the Son of the* 14,15,16, *Living God; Jesus answered and said unto him, Flesh and Blood hath* 17. *not revealed that unto thee, (but my Father only.)* But, oh, you Professors, in what Form soever, consider, It is many Ages past

since Christ suffered without the Gate of *Jerusalem*, and people have been ravened from the Life and Power and Spirit in which the ancient Christians lived, for you may read that the Saints
Act. 11. 26. were called Christians first at *Antioch*, and it is very like, at that time, the name Christian was as hatefull a name, both with the unbelieving Jews and Gentiles, as the name Heathen is hatefull here in *England*, and other Nations who calls themselves Christians; but Christ and his Apostles wrought many great and
Acts 20. 29, 30. wondrous Works in and by the mighty Power of God, while they were walking upon the Earth among the Sons and Daughters of men, and they wrot in the Spirit, and Power, and Wisdom of God words, which they left behind them; and after their decease Grievous Wolves did arise, who was ravened from the Spirit, and was gone out from the Apostles; in the Apostle *John's*
1 Joh. 2. 18, 19, 20, 26, 27. dayes saith he, *They went from us, that they might be made manifest they were not of us; For*, said he, *if they had been of us, no doubt they would have continued with us*: and *Paul*, when he wrote unto *Timothy*, he said, *I know that after my decease grievous Wolves shall arise, who will not spare the Flock*: so before the true Apostles of the Lamb laid down their heads, there was False Apostles, and Deceitfull Workers crept in among the Saints, who spoke perverse things, and did draw disciples after them; but while the true Apostles remained in the body, they watched diligently over the Flock, over which the holy Spirit had made them Overseers, and they were a terror to deceit, and kept back the work of the Devil in the false Apostles and deceitfull Workers; for then they were already entred into the World, and then it was the Last Time, as *John* said Fifteen or sixteen hundred years ago,
1 Joh. 4. 1, 2, 3, 4, 5, 6, 7, 8. *Brethren, as you have heard that Antichrist shall come, even now are there many Antichrists, and false Prophets in the World, whereby we know that it is the Last Time.*

So all People take notice that Antichrist and the false Prophets were entred into the world before the Apostles decease, and they have remained in the world ever since, and this was before the name Quaker was given unto us by the Scorners; yea, this was before we were born: so that it is plain, that the Priests and Professors, in all that called *Christendom*, who have said that the false Prophets, and Antichrists, and Deceivers, and Seducers

came

came but when those people they called Quakers came, have all erred in their Judgments, and so have judged with evil thoughts, and so they must all bear the Judgments of the Lord God for their false and unjust Judgment upon those they in scorn call Quakers; for Antichrist and the false Prophets were entred into the World in the Apostles dayes, and after the true Apostles were put to death, and were taken away from amongst men, then the false Apostles work went more swiftly on, and they being ravened from the Life, and Power, and Spirit within, they took the words of Christ and the Apostles, which they had written in the motion of the Spirit of God in them, and had left upon Record, and they professed them, and they being ravened from that measure of the Spirit of God from which the Scriptures was given forth, then they wrested the Scriptures, and gave meanings unto them, they having lost the Key of Knowledg, and then they went into the Liberty of the Flesh, and so drew people after them; and then the Night of Apostacy grew in fast, and the Beast and the false Prophets made war against the Lamb and the Saints, and they slew the Lamb, and slew many of the Saints, and so overcame them; and then Antichrists Kingdom did increase fast, and then the false Church, which was not in God, but in the Dragons power, who had slain the Lamb and the Saints, it grew great, and then began the false Christians to be increased, and the number of them to be many; and so the false Christians, who have taken upon themselves the bare name, but are out of the Life and Nature of Christ, they are spread over many Nations, and are become a great and large people: And so it is easie for people now to take the name Christian upon them in *England*, and other Nations, for now the whole Nation of *England* doth profess Christ in words, and several other Nations; so that if a man will profess Christ without him, as they do, and live in deceit and ungodliness as they do, and turn and conform unto one Invention and Tradition of man after another, as they do, then they will not persecute him for professing of Christ without him, as they do; but if he be one who hath believed in the Light wherewith Christ hath enlightened him, and so is come to know Christ in him, to destroy Sin in him, and that Christ hath already led him out of the Sin, which they live

Rev. 17. 2, 6. Rev. 18. 3.

in, then they will persecute him, and as it was in the Apostles dayes, so is it now, *He that is born after the Flesh persecutes him that is born of the Spirit*; *and they that do live godly in Christ Jesus do suffer persecution*: It is evident that the Apostles and Saints in the Ages past witnessed Christ in them, and so were made new Creatures by the working of his mighty Power in them; for it is written, *If any man be in Christ Jesus he is a New Creature*: Now consider the thing in the fear of the Lord God, who searcheth all Hearts, and tryeth all Reins, who will assuredly reward every one according to their deeds done in the Body; If any man be in Christ he is a new Creature, *Old things are passed away, behold all things are become New*; Mark, Old things are passed away: Now in the Fear of the Lord God, I say, consider the thing well, for it is weighty, What was the old things which were passed away from the Saints, in that Age in which they lived upon the Earth, was it not Sin? yea, assuredly, it was Sin, for Sin was and is the Deeds of the first *Adam*, and all who are in his state, are dead in Trespasses and Sins; but said the Apostle to the Saints, *You have put off the Old man with his deeds which is corrupt; and you have put on the New man Christ Jesus*; and *Paul* said, *That as many as were Baptised into Christ, they had put on Christ*, and so they were in him, and he in them had destroyed the Works of the Devil, and so had led them out of Sin, and so had saved them from their Sins, for that is the work which God hath given him to do for the Sons and Daughters of men; and all who comes to believe in his Light in their Consciences, and obeys it, they come to feel these things wrought within them, and not without them; for it is a plain Truth, and cannot be denied by any sober, wise, and truly understanding man or woman, the pure and holy God of Life and Power of Heaven and Earth, he will not be reconciled to any people, under what Name or Profession of Religion soever, upon the Face of the whole Earth, while they are in their Sins, that is, while they are in the practice of Evil-doing, rebelling against the good Spirit of God in them, which he hath placed in them to instruct them; for said God, *I gave them my good Spirit to instruct them, but they rebelled against me*; and he said, *Wo unto the rebellious Children who take counsel, and not at me*: Mark, God is a Spirit, and his Counsel is received

Rev. 21. 1, 2, 3, 4, 5, 6, 7, 8.

2 Cor. 5. 17

Eph. 4. 22, 23, 24.

Joh. 1. 29.

Joh. 8. 34.

Jam. 1. 12, 13, 14, 15, 16, 17.

Gal. 3. 27, 28.

Isa. 63. 10.

Neh. 9. 20.

Isa. 30. 1.

ved within people, and his Voice which giveth Counsel is to be heard within people, and that is it which crieth within people, for them to Repent, and to forsake the evil of their doings; and all who do refuse to hear and obey that of God in them, which calls upon them to repent, and forsake the evil of their doings, they all refuse to obey Gods Voice, and to take counsel at him, and so are rebellious Children, upon whom the Wrath of God abideth, and upon them it will abide for ever, if they do not come to obey that in them which crieth unto them to Repent, and forsake the evil of their wayes; for God said, *Behold, I stand at the Door and knock, if any man open unto me, I will come in unto him, and sup with him, and he with me*: Oh, people, how oft hath the Lord God, who is Light, and in whom there is no darkness at all, knocked at the door of your hearts, when your hearts have been exercised with covetous practices, and stuffed full thereof; but alas, there was no room for him, no, you would not open unto him, nor let him have entertainment in your minds, and so you have rejected his Counsel, and would not return at his Reproof, who would have had mercy on you, had you returned at his Reproof, and he would have mercy on you yet, if you would hearken unto his Voice within you, and turn at its Reproof, (from the evil it reproves you for) and if you do not you will perish, *The Mouth of the Lord hath spoken it*, and none can alter it; for he is above all, and his Words will stand: Alas, consider, you Earthly minded men and women, Do you not read, *That Covetousness is Idolatry, and the Love of Money is the Root of all Evil?* Alas, consider, what is all your Religion worth, if you love Gold or Silver, Houses or Land, Wife or Children better then your Religion; and before you will forsake your Gold and Silver, and lose it, or your Houses and Land, you will forsake your Religion, and joyn unto a Religion contrary to your Consciences? Alas, doth not this plainly shew unto your own understandings, that you love the Earthly things, which you have in possession, much more then the Lord God who created both you and them? and doth it not plainly appear unto your own understandings, that you worship and love the Creatures which God hath created, more then him who created them? and then consider, what is your Profession of God and Christ worth? what

Rev. 3:20.

Pro. 1. 25, 26, 27, 28, 29, 30, 31, 32, 33.

Col. 3. 5, 2

Luk. 14. 33

Mat. 19. 28. & 17, 18, 19, 20, 21, 22, 23, 24, verses.

Rom. 1. 25

Jam. 5. 1, 2, 3, 4, 5, 6, 7.

what is all your Religion worth? now I know what the Serpent will say in man and woman, in whom he ruleth, he will tell them, that they are not covetous, nor idolatrous, though they may love Gold and Silver, and doth strive still to get more, though they have much already, and though they do get it by oppressing of the Poor and Needy, and by Extortion, and by Grinding the Face of the Poor, and by using many false and deceitfull words in their Buying and Selling of Gods good Creatures; though they may lay House to House, and Land to Land, and so bring several of their fellow Creatures into much poverty and misery by their unjust dealings, yet the cunning Serpent will call this good Husbandry, and will tell such as are led by him into the before mentioned Abominations, that it shall be well with them in the World to come; I say, woe will be upon all those that are led by him into the before mentioned Evils, and that doth believe his lying Promises; for he was a Lyer from the beginning, so he is not to be believed, nor his voice hearkened unto; for whosoever doth believe him will be undone by him, for he is a Lyer, and a Murtherer: And now such as have been professing God and Christ in words, but with their hearts hath served, loved and obeyed him, now when times of tryal and suffering for Religion is come, he will tell them, that they need not be so strict, for though they do go to the Worship contrary to their Consciences, yet saith the Serpent, God knows your heart, that you do not own that Worship to be the true Worship of God, and you do not joyn with them in your hearts, though you do go with them to their Worship; and so, saith the Serpent, you may go and keep your hearts clean in the sight of God, and you may save your goods from being spoiled; and the Serpent will bring Scripture, and say, *He that will not take care for his Family is worse then an Infidel*; and what, will you undo your Self, your Wife and your Children! God requireth no such strictness as this, and this is but an extream: this is the Old Serpents Voice which covetous men and women, and proud and envious men and women have hearkned unto, and obeyed, who hath led them into the before mentioned Abominations; yet he hath given them leave to make a great Profession of God and Christ, and with their Mouthes they have spoken much of God, but he, the old Serpent, hath had

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the Heart, and ſo it hath been far from the Lord God: And ſo now the old Serpent hath kept his Seat, and Authority in the Heart, notwithſtanding all the Profeſſion that hath been made of God and Chriſt, & leads his Subjects to ſubmit unto one Form of Religion after another, according to the Precepts or Commandments given forth by men, and ſo as men changeth their Commandments or Precepts, for the ſetting up of a new Form of Religion, ſo ſuch in whom the Serpent ruleth, he leads them to bow down unto it, and ſo to receive the Mark, and ſo to turn any way to ſave themſelves from being impriſoned, or their Goods ſpoiled, even to turn as the Wind-mill to the Wind, or as the Weather-cock with the Weather: So, I ſay, unto all people that are turning from one Form of Religion to another, to ſave themſelves from Perſecution, conſider, what is all your Religion worth, who will not ſuffer for it, if you can help it by Swearing, contrary to the Doctrine of Chriſt, whom you have much profeſſed in words, who ſaith, *Swear not at all*; and contrary to the Doctrine of the Apoſtles, who ſaid, *Swear not by Heaven, nor by Earth, nor any other Oath*; and Chriſt, who ſaith Swear not at all, he ſaith, *If you love me, keep my Commandments*, and his Commandment is, *Swear not at all*; ſo it is plain to the underſtanding of every truly wiſe man and woman, that all that do Swear, contrary to the command of Chriſt, and thereby breaketh his Command, doth not love him; and the Apoſtle *John* ſaith, in his ſecond Epiſtle, *He that tranſgreſſeth, and abideth not in the Doctrine of Chriſt, hath not God*; and this is Chriſts Doctrine, Swear not at all: And ſo all people, who of late have Sworn unto that which they did formerly Swear againſt, the Lord God of Heaven and Earth, he is grievouſly diſhonoured by ſuch, for their Hypocriſie is very great, and their Sin is very grievous in theſe particulars, beſides many other grievous Abominations, which they have not yet repented of: And ſo unto all that are in the before mentioned Abominations, I ſay, in Bowels of tender Love, and true Pity and Compaſſion to your poor Sou's, *Awake, Awake, Repent, Repent*, come down unto the Eternal True Light in your own Conſciences, which doth condemn you for your Hypocriſie, for being Time-ſervers and Men-pleaſers, *Haſte, haſte*, to meet the Lord God, by ſpeedy and unfained

fained Repentance, while you have a little time prize it, for the time haſtens to come upon you, and all the reſt of the prophane ungodly World which lieth in wickedneſs, that time ſhall be no more, then the ſayings of *John* in the laſt of the *Revelations* will be witneſſed, *He that is filthy, let him be filthy ſtill*, mark that, Let him be filthy ſtill; *And there ſhall not enter into the Holy City any thing that worketh Abomination, or telleth a Lye*; there ſhall not enter into the Kingdom of God any unclean or filthy man or woman, for all the Fearfull and Unbelievers, who fears man more then God, is for ever ſhut out of the Holy City, except they repent, and come to the Light of God and Chriſt in them, and ſo believe in God who is Light, and fear him, and not man whoſe breath is in his Noſtrils: and all Perſecutors, Swearers, Lyers, Drunkards, Whores and Whoremongers, Adulterers, Cheaters, Scoffers, Mockers, Proud lofty wild and wanton ones, *Repent, repent with ſpeed, Come down, come down to the Eternal True Light*, wherewith Chriſt Jeſus the Son of God hath enlightned you, which in you cryeth for Repentance and amendment of life; I ſay, in Bowels of tender love unto all your Souls, Make ſpeed, make haſte to make your peace with God, by ſubmitting unto, and obeying his pure Light in all your conſciences; for the Spirit, Light, and Grace of God and Chriſt in you, which condemns you for your Sins, muſt either make your peace for you with the Lord God, or elſe peace with the Lord God you ſhall never witneſs, neither in this world, nor in that which is to come; *For there is no Peace to the Wicked ſaith my God*; for God ſaid unto the wicked in the dayes of old, *Your Sins doth ſeparate between you and me, your Sins doth with-hold good things from you*; ſo at this day, it is your Sins that ſeparates between you and the Lord God, and with-holds the good things from you; ſo come unto the Eternal true Light within you, and be ſubject unto it, and it will judge down all your Babiloniſh thoughts and imaginations which you have vainly imagined concerning God and Chriſt, and his Way of Worſhip, and out of all your Sins will God lead you by his Light wherewith he hath enlightned you, if you be ſubject to it, and he will bring you unto his Everlaſting Kingdom, where you may inherit Life, Peace and Joy for ever; and if you will not be ſubject unto this Light,

Rev. 22. 11, 12.

Iſa. 48. 22.

Iſa. 59. 2, 3, 4, 5, 6, 7, 8.

Luk. 19. 17.

Light, then you are Enemies both unto the Father and the Son, and must be bound and cast into utter darkness, where there is weeping and gnashing of teeth, *where the Worm never dieth, nor the Fire is never quenched*; for said Christ the Light, *Bring those mine Enemies that will not that I should rule over them, and slay them before me*; Christ the Light said unto the Unbelievers, *Search the Scriptures, for in them ye think to have Eternal Life, but ye will not come unto me that ye might have Life*, read *John* the Fifth, and Christ said unto the unbelieving Jews, who said God was their Father, that he was the Light of the World, and all that followed him should not abide in Darkness, but should have the Light of Life; but those Jews who called God their Father, told Christ, that he bore witness of himself, and that his witness was not true; but he told them that his witness was true, (and so it was) and he told those hard-hearted unbelievers, who said that God was their Father, that they were of their Father the Devil, and the works of their Father they did, and those words of his were true, read *John* the Eighth; they told him, they knew he had a Devil, but they were Lyars, and so they had the Devil themselves, which they told him he had.

Joh. 5. 39, 40.

Mar. 12. from vers. 23, to 40.

Joh. 8. from vers. 12, to 26. and from verse 41, to 53.

And now all you Priests and Professors, of all sorts, who deny those words of Christ which he spake unto the Jews, when he said he was *the Light of the World, and whosoever followed him should not abide in Darkness, but they should have the Light of Life*, you are in the same Error and false Judgment that they were in, you are in the same blindness of mind, and hardness of heart that they were in; for when he first spoke those words, they withstood him to his Face, for they did not believe that he was the Son of God; and now you do profess that you do believe that he was the Son of God, and yet you will not believe his words: Oh thick darkness and blindness, the Jews were condemned because they believed not his Testimony, and do you think to be Saved for the bare professing that you do believe that he was the Son of God, seeing you will not believe his words which he spake unto the Jews? Oh, consider your own selves, whether were the Sins of those Jews, or your Sins the greater, in this particular? they did not believe that he was the Son of God, and so they did not believe his words; for had they be-

Joh. 9. 24, 28, 29. Joh. 10. 20, 21.

lieved that he had been the Son of God, then certainly they would have believed his words: now you do profess that you do believe that he was the Son of God, and yet you will not believe his words; remember what Christ said unto the Jews, Scribes, and Pharisees, *Wo unto you Scribes and Pharisees, Hypocrites, because you build the Tombs of the Prophets, and garnish the Sepulchres of the Righteous, and say, if we had been in the dayes of our Fathers, we would not have been partakers with them in the blood of the Prophets; wherefore be ye Witnesses unto your selves, that ye are the Children of them that killed the Prophets: Fill up the measure of your Fathers: ye Serpents, ye Generation of Vipers, how can ye escape the Damnation of Hell? Wherefore, behold, I send unto you Prophets, Wise men, and Scribes, and some of them you shall Kill and Crucifie, and some of them you shall Scourge in your Synagogues, and shall Persecute from City to City; that upon you may come all the righteous Blood shed upon the Earth, from the Blood of Righteous* Abel, *unto the Blood of* Zacharias, *whom ye slew between the Temple and the Altar.*

Mar. 23. 29,30, 31, 32,33,34, 35.

And now Oh all ye Professors, of all sorts, who will not believe Christs words which he hath left upon record in the Holy Scriptures, and yet say you do believe in him: you are judging and condemning the Jews for slaying Christ and his Apostles, and you imagine and say, if you had lived in the dayes of the Jews, who slew Christ and his Apostles, you would not have been partakers with them in the Blood of Christ and of his Apostles: Oh consider, if Christ were now walking up and down in these Nations called *Christendom*, in such a low and mean Appearance, as he appeared among the Jews in that Age in which he suffered death among the Jews, and should pronounce Woes against those who calls themselves Christians, and say they do believe in him, and love him, would not they be angry at him, and fret at him, and cry away with him? Oh, consider it, if he should tell the Proud and Covetous, and Envious Priest and Professors, who calls him Lord, and calls God their Father, that they were of their Father the Devil, who was a Lyar and a Murtherer; and if he should call them Serpents, and a Generations of Vipers, would they not chafe and fret at him? and would they not cry, Away with him? and would they not desire to have him shut out of their Countrey?

Countrey? Oh consider of these things, and lay them to heart, ye persecuting Priests, People, and Professors of all sorts; if you are Christians, you are Christ-like, now Christ is meek, and he saith, *Learn of me, I am meek and lowly in the heart, and you shall find rest unto your Souls*; so all you persecuting Priests, People, and Professors of all sorts, come to the Light wherewith Christ hath enlightened you all, and believe in it, and obey it, and it will open your Hearts and Understandings to know and understand that Christ is the Light of the World, and hath enlightened every one that is come into the World, and that all that believeth in that Light wherewith he hath enlightened them shall not die and perish in their Sins, but by Christ the Light within they will come to be led out of their Sins, and so to have Everlasting Life in him the Light: For it is written, *In him was Life, and the Life was the Light of men*; and the Light will let you see, that Christ spiritually within men and women is unto them the way to God the Father, and the Truth, and the Life, and the Door of the Sheepfold; and if you believe in the Light it will open your hearts to understand, that no man or woman upon the Earth can come to get any entrance into Gods Everlasting Kingdom, but by Christ spiritually within; for he saith, *I am the Light, I am the Way, I am the Truth, I am the Life, I am the Door of the Sheepfold, he that enters by me* (the Door) *shall go in and find Pasture, but he that climeth up another way is a Thief*, and must be cast down; and none can ever enter into Gods Kingdom but by Christ spiritually within, even the same Christ which the Jews cried away withal, who was Crucified without the Gate of *Jerusalem*; yea, I say, the same Christ, and not another: I say, if ye believe in this Light, it will open your hearts to understand these things, to your own everlasting comfort and satisfaction, and it will give you an entrance into Gods Everlasting Kingdom; and if you do not believe in the Light wherewith Christ hath enlightened you, then you will continue in blindness of mind, and hardness of heart, and will grow worse and worse, deceiving, and being deceived, and you will continue fighting against the Lord God who Created you, and you will continue fighting against the Lord Jesus Christ in his Members, persecuting his tender and dear Servants, who are as

dear unto him as the Aple of his Eye, and if you do, it ha' been better for you that you had not been born; for said he, *Whosoever shall offend one of these my little ones that believe in me, it were better for him that a Millstone were hanged about his Neck, and he were cast into the Sea*; and if you continue in so doing, then these are the words of Truth unto you all, you are of the same Seed and Spirit that they were of who slew the Prophets, and Christ and the Apostles, and if you be found in the same work, the Holy and Just God will give you the same Reward: So remember you are warned now in your life time, so prize your time, and all of you labour to amend your doings, which are evil in the sight of the Lord God, *And believe in the Light, that you may be the Children of God, who is Light, and in whom is no Darkness at all.*

Mat 18. 5, 6, 7.

2 Tim. 3. 1, 2, 3, 4, 5, 6, 7, 8, 9, 12, 13.

Mat. 25. from vers. 31, &c. to the end.

And now unto all people, in all Forms, who profess the Scriptures of Truth to be your Rule to walk by, and denieth the Light, Grace, and Spirit of God (which is but one) wherewith he hath enlightened you, to be a sufficient Rule or Guide for you to walk by, and calleth it a new Way, and calleth it False Doctrine to direct people to the Light within them.

I say in Coolness and true Moderation, in the Fear of the Lord God consider, and take diligent notice of *Peter*'s Doctrine to the Saints, *Know this*, said he, *that the Scriptures came not in old time by the will of man, but holy men of God gave them forth as they were moved by the Holy Spirit, (or Ghost:)* So I say, in the Fear of the Lord God take notice, there were Holy men before there were Holy Scriptures, and it was the Holy Spirit, or Light of God and Christ in men that made men holy, and was their Guide and their Rule, by which they were led and guided to do those things which did please the Lord God, before there was any outward Writing or Printing. *Abel* was a Righteous man, and was beloved of God, and was Guided and Ruled by the Spirit of God within him, before any part of the Bible was written; and *Abel* offered unto the Lord, and the Lord accepted of his Offering; but *Cain* was a wicked man, and a Vagabond, for he was wandered and ravened from the Spirit of God within him; and when he was ravened and wandered from the Spirit of God within him, and his Soul had no habitation in God, but was a Vagabond,

gabond, and his Soul delighted in Evil, then in that ſtate he offered unto the Lord God, but the Lord God did not accept of his Offering, no, God took no pleaſure at all in it, becauſe he was ravened from the Spirit or Light of God within him, and was wicked; and then when *Cain* and his Offering was rejected, then *Cain* was wroth, and his countenance fell; and the Lord ſaid unto *Cain, Why art thou Wroth? and why is thy Countenance faln, If thou doeſt well, ſhalt thou not be accepted? but if thou doeſt evil, ſin lieth at thy door*: But *Cain*, who was full of wrath, becauſe he was reproved, and his Offering not accepted, he in his wrath roſe up againſt his righteous Brother, whom God loved, and whoſe Offering God accepted, and he ſlew his righteous Brother, becauſe his Brothers works were righteous, and his own were wicked; and the Lord God curſed *Cain* for ſhedding innocent blood; and *Cain* when he was ravined from the Spirit of God within him, and had ſhed innocent blood, he became great in the Earth, and builded a City; and although he had a City upon Earth, yet he was a Vagabond, becauſe he was wandered and ravened from the Spirit of God within him, for his Soul had no habitation in God, but the Wrath of God did abide upon him. And now all ye Prieſts and People, and Profeſſors of all ſorts, who have been, or are, or deſire to be Perſecutors of thoſe whom the Lord God loveth, and taketh pleaſure in, take notice of *Cain*'s Reward, that great and firſt Perſecutor about Religion, and all of you repent, and give over perſecuting people for the exerciſe of their Conſciences towards God, *Or elſe you will undo your ſelves, The Mouth of the Lord hath ſpoken it*; for whoſoever perſecutes any man, for the exerciſe of his Conſcience towards God, they are of the ſame Spirit with *Cain*, and their Reward will be the ſame with his, if they do not give over perſecuting, and ſpeedily repent; for there ought none to exerciſe Authority over the Conſciences of men and women but the Lord God, and his Son Jeſus Chriſt, (who are one,) for it is Gods Right only to Rule in and over the Conſciences of people, and what man or men ſoever, upon the Face of the whole Earth, who doth take upon him, or them, to lay a yoke upon the Conſciences of people, to limit people from a Worſhip into which they are already led by the Spirit of the Lord God, ſuch, who ſo doth, they do and will provoke

Gen. 4. from verſ. 5, to 17.

provoke the Lord God of Heaven and Earth against them, and he will bring his Wrath upon them, and it will fall heavy upon them, and he will bring them down, *For God is a Spirit, and he*
1 Cor. 12. 7. *hath given the manifestation of his Spirit to every one to profit withal*, and every one that believeth in the measure of the Spirit of God which he hath given them to profit withal, they come by that to be led into a pure Spiritual Worship in which the Lord God takes pleasure, and whosoever striveth against them, the Lord God will visit them with Judgment, and he will deliver his oppressed people out of their hands: And so all Persecutors, come to the Light wherewith Christ Jesus the Son of God hath enlightened you, and that will let you see that all this while you have been persecuting a people whom God hath made harmless, for the exercise of their Consciences unto him in a pure Spiritual Worship, you have been fighting against God who created you, as *Saul* was, who was as zealous for his Form of Religion, as you are for yours, and in his blind zeal he persecuted the Church of God, and he thought he had been doing God service, as many of you zealous Professors have done in your bitter angry zeal, but both his thoughts and yours have been vain in this particular, and so you have fulfilled the words of Christ, who said unto the Saints, *The time*
Joh. 16. 2, 3. *will come that they will think they do God service that shall kill you*; but *Saul* was an Enemy of God, and a Fighter against God, and a Voice came unto him from the Lord God, and the Voice said,
Acts 9. 5. *Saul, Saul, why persecutest thou me?* and *Saul* being strucken down, answered the Voice which spake unto him, and said, *Who*
Acts 22. 8, 19, 20. *art thou Lord?* and the Voice answered unto his question, and said, *I am Jesus of Nazareth whom thou persecutest, it is hard for thee to kick against the pricks*; take notice that *Saul*, (who after his Conversion was called *Paul*) his Conversion to the Christian Faith was after Christ had suffered without the Gate of *Jerusalem*; for *Saul* was going to *Damascus* with Letters from the high Priests, to bring the Saints which was at *Damascus* to *Jerusalem* to be persecuted; for Jesus Christ, the Light and Life of men, he had suffered without the Gate of *Jerusalem*, in that Body which his Enemies called *Joseph* the Carpenters Son, before the Voice told him, I am Jesus of *Nazareth* whom thou persecutest: So all Persecutors take notice, that it was Jesus in those Saints which

was

was at *Damascus*, and in other Saints, that *Saul* persecuted; I say it was *Jesus*, the Spirit, Life and Power in those and other Saints that *Saul* persecuted; for, as for the Vessel which was supposed by his Enemies to be *Joseph* the Carpenters Son, that was offered up before; so Jesus Christ was in the Saints, and he was their Comforter, the Spirit of Truth, and he did lead them into all Truth; and the Saints were hated and persecuted both by Jews and Gentiles, who did not believe in the Spirit and Light of Christ within them; and as it was in their dayes, so it is in our dayes, He that is born of the Flesh persecutes him that is born of the Spirit, and they that will live Godlike in Christ Jesus must suffer persecution; Mark, they that will live in the likeness of God, (in which state man was created) they must suffer persecution; but if they will continue in the likeness or Image of the Devil, in Pride, Drunkenness and Hypocrisie, and only profess God and Christ without them, and winde and turn about unto every new Invention, which is invented in the thick and dark Night of Apostacy, (which yet remains in, and over the hearts of many thousands of those that calls themselves Christians,) then they may not be persecuted, but if they be Proud men, then they may find some friendship amongst the Proud; and if they be Drunkards, they may find some friendship amongst the Drunkards; and if they be Hypocrites, Time-servers, and Men-pleasers, and Dissemblers, then they may find some friendship amongst the children of the same nature, for the World loves its own: but if a man be redeemed from these things by Christ the Light within him, and then Christ, who is Gods Power, speaks in him, and judges and reproves the Proud for their Pride, the Drunkards for their Drunkenness, the Covetous for their Covetousness, and the Hypocrites and Dissemblers for their dissembling hypocrisie, then their wrath and fury riseth against the man in whom the Spirit of God speaketh, and their anger is so great against the Spirit of God, which speaketh in and through the man, to reprove them for their wickedness, that they would even break the Vessel through which the Lord God speaketh to reprove them; for Christ said unto his Disciples, before he was Crucified, as to the outward, *They shall hate you before Rulers and Magistrates for my Name sake, but take you no thought what*

Joh. 14. 16, 17, 18, 26.

Joh. 15 18, 19, 20, 21.

you

you shall speak, nor what you shall say; for it is not you that speaketh, but the Spirit of the Father that speaketh in you; and the Prophet said, *Behold the Tabernacle of God is with men, I will walk in them, and dwell in them*, said the Lord God, *I will be their God, and they shall be my people*; and Christ said before he was offered up, as to the outward, *I and my Father we will come and make our abode with you*; and the Apostle *John* witnessed this fulfilled when he wrot his first Epistle, which was after Christ had suffered without the Gate of *Jerusalem*; *John* said unto the Saints, 1 Joh. 5. 19,20. *We know that the Son of God is come, and he hath given us an understanding to know him that is true, and we are in him that is true, even in his Son Jesus Christ, this is the true God and Life Eternal*: and Christ said unto his Disciples, while he was outwardly with them, *He that is with you shall be in you*; and you may read in the seventeenth of *John*, how Jesus prayed for the Saints, and he said unto the Father, *I in them, and thou in me, Righteous Father, that they may be one, even as we are one: O Righteous Father, keep them in thine own Name: and now, Righteous Father, I come unto thee, and I am no more in the World, but these are in the World, I pray not that thou shouldst take them out of the World, but that thou shouldst keep them from the evil; they are not of the World, even as I am not of the World.*

And now unto all people this we can truly say, that it is a great joy and comfort to our Souls, that our God, by his holy Spirit in our hearts, hath redeemed us out of our vain conversation, which we for many dayes walked in, after our own hearts lusts, and that he hath now accounted us worthy to suffer for his Name sake; and if you cannot love us so much now, as ye could have done several years ago, when many of us were walking in the Broad way that leads unto destruction, then this is an evident token unto you, that you do not love God who created you; for if you do love God who begets people into a holy and righteous life and conversation, then you will love those people that are so begotten by him; for it is written, *They that love him that begets, they love them also that are begotten of him*, and we can tell you, of a truth, that it is God who hath begotten us out of that which is evil, into that which is good, yea, he hath wrought a good change in us, Glory to his Name for evermore, for he hath created

created us anew in Christ Jesus, the Light, in the inner Man, unto good works, which he before ordained that we should walk in them; and as we keep our minds stayed in the Light wherewith Christ hath enlightened us) and walketh in it, it is God that worketh all our work in us, and for us, and we are his Workmanship, and his Husbandry, and we are his Sheep, and he is our Shepherd, and we do hear his Voice inwardly, in our own hearts, and he teacheth and instructs us by his good Spirit which he hath given us; and we can tell you, of a truth, that he is a good Shepherd, for he doth not let us want any thing that is good for us: And we tell you plainly we cannot forsake our God, who is the true Shepherd of *Israel* who never slumbers nor sleeps, to follow a stranger or a Hireling, for we have seen it, by large experience, that when the times of the greatest danger, and the most need is, then Hireling Shepherds flees from their Flocks; and if you would have us to leave and forsake the Spirit of God within us, to follow a Hireling Priest without us, this we cannot do, for the Lord God hath let us see their deceit, and hath led us from them; and if we should turn unto them again, it had been a great deal better for us that we had never been born: Therefore it is in vain for you to strive to bring us to forsake Christ Jesus the true Shepherd, who lays down his life for his Sheep, to follow a Hireling, who loveth the Fleece, but careth not for the Sheep; for we know that they would have our outward things to live upon, and would feed and cloath themselves therewith, but Physitians of no value we have found, and proved, them to be; and we did adventure our Souls under their Antichristian Ministry, for a long time, and we did expect help from them, and some of us sought it with a great deal of diligence and zeal, and we said in our hearts, if there be good to be had in these men, we shall have it; but though we sought diligently in zeal to receive some good, and help, and comfort from them to have satisfied our poor, hungry and starved Souls, we could not get it; but when we had, with great diligence, given attention to their Airy Doctrine, which they speak in their own will, and in their own wisdom, and in their own time, and thought to get something to have satisfied our longing desires withal, behold, we were like a man who in his sleep dreameth that he eateth, but when

Ezek. 34. from verse 2 to 19.

Hos. 4. 9.

Mat. 7. from verse 15, &c. to the end.

Mat. 15. 13, 14.

he waketh it is not so, but he is empty, and hungry, and unsatisfied; and so have we been under the Ministry of the Priests of *England*, we have been seeking Living Bread from them, for many years, and thought we should have gotten it from them; and sometimes we thought we had been eating the true Bread that would have satisfied our longing desires, but then we were deceived, and it was but with us, as it is with a man that dreameth in his sleep that he eateth, but when he awaketh he is faint, and hungry, and the Living Bread we could never get from them, for they never had it to give us, (but that we did not know certainly until we came to believe in the Light wherewith Christ Jesus the Son of God hath enlightened us:) but now having believed in the Light, it hath opened our understandings, and we do clearly see that they have not the Living Bread to feed upon themselves, and so hath it not to deal unto others, for we do see and know them to be proud, covetous, & envious men, and we do see & know that the Lord God never made use of such to feed his Sheep, for the greedy, earthly, and envious man is of the Wolvish nature, and he is is not a fit man to be made a keeper of Gods Lambs, for he is more like to devour them, then feed them with the Bread of Life; but now, Glory to the Lord God for ever, he hath opened an Eye within us, by which we are come to see them, and to know them, and they cannot do any good to our Souls with their Preaching and Praying, that we do certainly know; and so we have no need of them, for we have no need of that which will do us no good, (but hurt;) for we are able to prove that they do not stand in the Counsel of God, and therefore the people that follow them are not turned from the evil of their wayes; and they have not been sent of the Lord, therefore he hath not blessed them and their Labours; for they have been Preaching and Praying, for many years; and it hath been a frequent practice of theirs to sell their Sermons, and their Prayers to those that would give the most Money for them; and when they had been preaching unto, and praying for a People several years, and hath had from those people, it may be, One hundred pounds by the year, yet when they have heard of, it may be, an hundred and fifty pounds to be had by the year, at another place, then they have left their Flocks which had paid them

Jer. 23. from verse 21, to 32.

Hosea 6.5.

them an hundred pounds by the year for their hire, and hath gone unto thoſe that would pay them an hundred and fifty pounds by the year for their hire; and ſo they have ſhifted from one place to another to ſell their preaching and their prayers at a dear rate: and thoſe covetous Hirelings have ſtriven one with another, who ſhould have that place where there was moſt Money to be had for their preaching and praying; and they have gone to Law one with another to get great places (where there is much hire) one from another: they have been bad Examples to their Flocks, they have lived in Pride, and in Covetouſneſs, and in theſe things they do greatly abound at this time, and they are haters and perſecuters of thoſe that fears God, and are taught of God, who cannot buy their Merchandiſe any more: and although ſuch who are taught of God do deny them, and their preaching, and their praying, and doth not come to hear them preach and pray, yet they do demand wages of them for whom they do not work; and becauſe ſuch who are taught of God cannot, nor dare not give them any thing, becauſe they know they are not ſent of God, and therefore doth no good unto peoples Souls, with their praying and preaching, (but hurt;) yet when ſuch, who are taught of God, will not give them hire, then they Sue them at the Law, and take from them, it may be, three, or four, or five times as much as they demanded to be their due; and thus they are more unreaſonably wicked and unlike God then any other Tradeſmen: ſo theſe covetous Tradeſmen, of *Great Myſtery Babylon*, the Mother of all Harlots, they are altogether unlike the true Miniſters of Chriſt, which he ſent forth, who ſaid unto them, *Freely you have received, freely give*; and they did as Chriſt commanded them, and they went into the Towns, and Cities, and Countries, and Nations, to enquire who had a deſire after the Knowledg of God, and who was willing to receive the Kingdom of God; and they preached the Goſpel freely without Money, and without Price, yea, without the price of One hundred pounds by the year; yea, the Miniſters of Chriſt in former Ages, and the Miniſters of Chriſt in this Age, fulfilled, and doth fulfil that which the Spirit of God in *Iſaiah* the Prophet called for, when he ſaid, *O come ye to the Waters, come, buy Milk and Wine without Money, and without Price: why*

Micah 3. 9, 10, 11.

Iſa. 9. 13, 14, 15, 16.

Iſa 56. 10, 11.

Jer. 5. 30, 31.

Jer. 6. 13, 14. and verſe 10.

Jer. 14. 14, 15.

Ezek. 13. read it through.

Mat. 10. 8, 9, &c. to the end of the Chapter.

Iſa. 55. from verſe 1, to 10.

will ye spend your Money for that which is not Bread, and your Labour for that which satisfieth not: I say, the Apostles & Ministers of Christ in their dayes preached freely without money, and without price, and they brought people to the Free Gift of God in themselves, to the anointing which was in them, which was sufficient to teach them, and they needed no man to teach them, but as the same anointing did teach them: and this Testimony which *John* the Minister of Christ did bear was truth and no lye; and *Paul* who was a Minister of Christ, he brought people to the Free Gift of God in them, he turned their minds from the darkness which was in them, unto the Light of Christ in them, which was the free gift of God unto them, given unto them to teach them; and *Paul* the Minister of Christ, he said, *The Grace of God that bringeth Salvation hath appeared unto all men*, and it taught him, and the rest of the Saints who had believed in it, to deny and forsake that which was unlike God, and (when they lived in it, made them unlike God), worldly Lusts; and this free Grace of God taught them to live in the likeness of God, in which likeness man was created; and *Paul* when he writ unto the Saints, he did commit them to God, and the Word of his Grace which was in their hearts, which he said was able to build them up, and give them an inheritance; and *Paul* said, *By Grace ye are saved, and not of your selves, for it is the Gift of God*, and we say the same, if people believe in the Grace, and obey it, then it saves them from their Sins, and so they are saved not by their own works, but by the free Grace of God which bringeth Salvation, which hath appeared unto all men; but if they do not believe in the Grace, then they are not saved by it, but it is their condemnation: and *Jude* in his Epistle saith, the Wicked turn the Grace of God into Laciviousness, and so denied the only true God, and our Lord Jesus Christ. Now Professors, of all sorts, consider, they could not have turned the Grace of God into Laciviousness, if it had not been manifest in them, and unto them; but it was manifest in them, and they rebelled against it, and therefore it was their condemnation: though they talked of God and Christ with their mouthes, and profess God and Christ in words, yet in works they did deny both God and Christ, and so doth all in this Age who rebel against the Grace of God in them: *Peter* the Minister

Rev. 22.17
1 Joh. 22. 27, 28, 29. & vers. 26.
Tit. 2. 11, 12.
Act. 26, 18.
Ephes. 2. read it through.
Jude 4.

of

of Christ, he told the Saints, that they had *a more sure Word of Prophesie*, (then that which was heard in the Mount) *whereunto they did well if they took heed, as unto a Light that shineth in a dark place, until the day dawn, and the Day-star arise in your hearts.* 2 Pet. 1. 19
Now People take notice, that the dark place where the Light did shine, which people was to take heed unto, was within people; for, said he, you do well that you take heed unto the Light which shineth in the dark place, until the day dawn, and the Day-star arise in your hearts; so when they did believe in the Light, and take heed unto the Light, then the day did dawn in their hearts; but when they did not believe in the Light, nor take heed unto it, then the thick night of darkness was in and over their hearts, *For God called the Light Day, and the Darkness he called Night*; so all who do evil they do it in the Night, in the Darkness, when they are ravined from the Light, the free Gift of God within them: but *Peter*, the Minister of Christ, he brought people to the Light of the free Gift of God in them; and so we the Servants and Ministers of Christ, we do direct people to the Light and Grace of God in them, which is Gods Gift unto them to profit withal; and we the Servants of Christ do speak that freely unto people, which we have freely and immediately received from the Lord God to speak unto them, and it doth not cost us any Money, for the Gift of God cannot be bought nor sold for Money; for *Simon Magus*, the Sorcerer, when he perceived the Gift and Power of God which was with *Peter* and the rest of the Ministers of Christ, he would have given them Money that he might have had the some Power, but *Peter* said unto him, *Thy Money perish with thee, thou hast neither part nor lot in this matter, because thou hast thought that the Gift of God might be bought for Money*; so the Ministers of Christ in former Ages did not sell the Gift which God had given them for Money, but judged and reproved *Simon*, who would have given them Money for the Gift of God: And the Servants or Ministers, now at this day, who have received a Gift from God, and a Command from God to speak unto people, they do not sell the Gift which God hath given unto them for Money, nor any other Earthly thing, nor their Words which they do speak from the Gift or Spirit of God within them, they do not sell for Money, nor for 1 Thess. 5. 7. & vers. 3, 4, 5, 6, 8.

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any Earthly thing; and so in this they are like unto the Ministers of Christ in the Ages past: and as the Ministers of Christ, in the Ages past, did direct people to the Light within, the Grace within, the Spirit within, the Word within, and the Anointing within, which was to guide them and lead them into all Truth; so the Ministers of Christ in this Age doth direct people to the Light within, Grace within, Spirit within, Anointing within, and the Word within, which was in the Beginning, that they may hear it in their own hearts, and be obedient unto it: And as the Ministers of Christ in former Ages lived a Godlike, Sober, and Holy life, and lived in the good they exhorted others to come into, and also lived out of the evil that they reproved others for; so the Ministers of Christ at this day, by the same Spirit of God within them, are kept in a holy Godlike life, and they are in the good they exhort others to come into, and they live out of the evil that they reprove others for, and in this they are like unto the Ministers of Christ in the former Age: and the Ministers of Christ, now in this Age, are good examples unto those people unto whom they preach the Gospel, and unto all people who sees them, Glory, yea, glory to the Lord God for ever, for it is his Work, and it glorifies him, and he is worthy for ever, even so Amen for ever. But the Hirelings, whom God never sent, nor commanded to preach, who run and intrude themselves to be Teachers for Hire, for their Belleys, they say unto their Followers, be not proud, and they themselves are proud; and they say unto their Followers, be not covetous, and they themselves are the most coveteous men that be upon the Earth, their Fruits doth make them manifest; for they do make it their frequent practice to force Wages from those they do no work for; and I do not know any Tradesman in this Nation, of any other Trade, that will demand, or force Wages from those they do no work for, but only the Hireling Priests, and the Officers of that bad Trade: And the Hirelings saith, be not Envious, and they themselves are Envious, and so they are out of the good they exhort others to come into, and they are in the evil that they reprove others for, and so their Doctrine is of no Authority, and it is not worth heeding; for it hath no power in it to kill Sin, nor to cast him out of people, who is the Power, and Author, and Root

Joh. 1. 1, 2, &c. to verse 13.

Deut. 30. 14.

Root of Sin, which is the Devil; and so they are Hypocrites who judgeth their Followers for doing evil, and they themselves are doing the same evil: for Christ said that he was a Hypocrite who said unto his Brother, Let me pull the Moat one of thine Eye, and he had not first pulled the Beam out of his own Eye; and Christ said he was a Hypocrite who judged another, and acted the same things himself: And this I say in the Name and Power of the Lord God, that there is many thousands of those people who follows the Hireling Priests, who are more naturally honest, and are of a better understanding to receive the things of the the Spirit of God, then the Hireling Priests who are their Teachers; but God will gather them out from them, and will teach them himself, freely, by his own Spirit in their own hearts. Some of the Hireling Priests have been heard to say, to their Followers, do not as we do, but do as we say; now this is clearly contrary to the Doctrine of the Apostle, who said unto them that followed him, *Walk as you have us for an Example, and follow us, as we follow Christ*, (speaking of himself and the rest of the Ministers of Christ) he did not bid them do as he said, and not as he did, for he had no need to say so, for his Conversation and Doctrine was agreeable: The Apostle *Peter*, when he writ unto the Elders, he said unto them, *Feed the Flock of God which are amongst you, not taking the Oversight thereof by Constraint, but willingly*; let all people that reads take notice of those words, the Elders were not to take the Oversight of the Flock, by constraint but willingly; now the reason why *Peter* did write these words unto them, was, because there was not any outward Gift or Reward to be given unto them, for their Feeding and taking Care for the Flock of God, for it was a Spiritual Work, and it was to have a Spiritual Reward; so lest any, through the temptation of the Enemy of their Souls, should have striven to put that from them, that God required of them, *Peter* warned them; then the next following words are these, *Not for filthy lucre, but of a ready mind*; now filthy lucre, is much Earthly gain ill gotten, but the Elders were not to take the oversight of the Flock of God for outward gain, but as being of a ready mind, and a willing mind to serve God in what he required of them, yea, to feed his Sheep with the Bread of Life, which God gave unto them; and the Elders were not to

Mat. 7. 3, 4, 5.
Rom. 2. 1, 2, 3.
1 Cor. 11. 1.
Phil. 3. 17, 18, 19.
1 Thess. 1. 6, 7.
1 Pet. 5. 1, 2, 3, 4.

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be Lords over Gods Flock, which he had made them Overſeers of, but they were to be Examples to the Flock, and they were good Examples to the Flock, and they did not ſay as ſome of the Hirelings have ſaid, Do as we ſay, and not as we do, for they had no need to ſay ſo, for their Converſation and Doctrine was agreeable, and ſo is the Doctrine and Converſation of the Elders and Miniſters of Chriſt in this Age, Glory to the Lord God for ever.

Now if there were a young Prieſt that had learned his Trade at *Oxford* or *Cambridge*, who wanted a place to ſet up his Trade in, if one ſhould come unto him, and tell him of three or four places, one of One hundred pounds by the year, and another of Two, & another of Three, and another of Four, and bid him chuſe which of thoſe he would go unto, one may eaſily know which he would chuſe, for he would be where he could get moſt with his Trade, and he need not be conſtrained to go unto a Pariſh where he might have Four hundred pounds in the year for his Hire, but he would make great haſt to get unto it, leſt another of his own Trade ſhould get it before him; and this is contrary to thoſe Miniſters which Chriſt ſent forth. *Paul*, who was a Tentmaker, when he was a Miniſter of the Goſpel, laboured with his own hands, and adminiſtred unto his own neceſſities, that he might make the Goſpel without charge; and *Peter* and *John*, and the reſt of the Miniſters of the Goſpel, ſome were Fiſher-men, and ſome of other callings, and they Laboured with their hands, yet they had power to eat and to drink for the refreſhment of their Bodies, when they did travel up and down among the Saints who were gathered by their Miniſtry; but they were often in Hunger, and Cold, and Faſtings, and Peril by Sea and Land; and were often whipped, ſtocked, and impriſoned; and they had not a Pariſh, and a hundred pound in the year, and an outward Law to guard them, as the Hireling Prieſts have.

1 Theſſ. 2. 9.

And now all ye Magiſtrates, both high and low, and all people, in what Form of Religion ſoever, think it not ſtrange that we cannot come unto the Steeple-houſe, and hear your Prieſts Preach and Pray, ſeeing that they are ſo far different from the Miniſters of Chriſt, every way; ſo that they are no more like

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the Miniſters which Chriſt ſent forth (in nature) then a Wolf is like a Lamb.

And now all Magiſtrates and People, of what form of Religion ſoever, who profeſs the Scriptures to be your Rule, and denieth the Light, Spirit and Grace of God within you, which convinceth you of Sin, to be a ſufficient Guide, of it ſelf, to lead you out of Sin, whether you be ſuch as own thoſe Prieſts and their Practice, which I have written ſomething in ſhort againſt, or whether you be ſuch as do deny them, and are gathered into ſome other Form differing from them, if you ſet the Scriptures in the Place of the Spirit of God, which made men holy before any Scriptures were written, and from which the holy men ſpake forth the holy Scriptures, then with you is my controverſie on the behalf of the Lord my God.

So come to your Tryal, and be you tryed by that which you call your own Rule, the Holy Scriptures, which was given forth from and by the Holy Spirit; ſo the Holy Spirit of God is the Original of the Holy Scriptures; therefore I, and all my faithfull Brethren and Siſters do know them, and love them, and believe them.

Abel was a Righteous man before the Scriptures were written, and he in the Spirit of God had his Habitation, and by it he was kept pure before God; and in the Purity of his heart, and Innocency of his Soul he offered unto God, and God had reſpect unto his Offering: And *Enoch* walked with God in the Spirit, in Innocency, before the Scriptures were written: And *Abraham* knew God, who is a Spirit, and believed in him before Scriptures were written: *Iſaac* and *Jacob* had acquaintance with God before the Scriptures were written; for theſe men were before *Moſes* was born; and *Moſes* knew God before he did write Scriptures; *No man knows the things of God, but the Spirit of God, and the Spirit ſearcheth all things, even the deep things of God*; and theſe men did know the things that God did require of them in their Generation, by the Spirit of God, and in the ſame they did perform that which was required of them, in which they were accepted of God in their Generation: And all the Prophets and Apoſtles, who did write the holy Scriptures, they did know God before they did write Scriptures, and it is the ſame

that ever it was, that doth give unto man the knowledge of God, and of his things, (even the Spirit of God.)

But in the Bible, which you call your Rule, there is an expreſs Command of God, *Thou ſhalt Love the Lord thy God with all thy heart, and thy Neighbour as thy ſelf*; theſe words are written in the Bible, which you call your Rule; now to the Witneſs of God, the Light of Chriſt in all your Conſciences do I appeal, Whether do you love the Lord God with all your hearts, and your Neighbours as your ſelves, yea or nay? You that perſecutes your Neighbours, becauſe they will not be of your Religion, and come to your Steeple-houſes, and hear your Hireling Prieſts, and pay them Tythes, which was never demanded by any of Chriſt's Miniſters; no, the Miniſters and Apoſtles of Chriſt did never demand nor receive any Tythes at all, for the Tythes were ordained for the Tribe of *Levi*, who were to ſerve in the Outward Temple, who were the Outward Prieſthood, who had not any part in the diviſion of the Land; for the other Tribes had the Land divided amongſt them, but the Tribe of *Levi* had no part of the Land, but, as I ſaid before, the Tythes was for to relieve them, and not only them, but the Strangers and Fatherleſs alſo, that there might not be a Begger in *Iſrael*; but this was before Chriſt, the Everlaſting High-Prieſt, was made manifeſt, as to the outward; but when he was come, and was offered up, then *Stephen*, a man full of Faith, and full of the Power of God, he lift up his voice in the Power of the Everlaſting High-Prieſt, and ſaid, *God that made the World dwels not in Temples made with hands*, but the Temple-worſhippers they were filled with wrath againſt him, for his true Teſtimony, and they ſtoned him to death: And *Paul* in the Power of the Everlaſting High-Prieſt, he ſaid unto the Saints, *That their Bodies were the Temple of the Living God*; and when *Paul* writ unto the *Hebrews*, he told them, that *the Prieſthood being changed, there was alſo a neceſſity of the change of the Law*: So the Miniſters of Chriſt, in the Power of him, the Everlaſting High-Prieſt, they preached down the outward Temple, and its Worſhip, and its Prieſts, and all their Sacrifices, which made nothing perfect, as pertaining to the Conſcience; and ſo the Prieſts, and Temple, and Tythes was but to continue till Chriſt was offered up; and though they did uphold the out-

Mat.19.19. Mark 12: 29,30,31. Neh.10.38 Num.18. 20,22,&c. to the end Chapter. Heb. 3.1, 2,3,4,5,6. Heb.7.12, to the end of the chapter. Heb.10 11, 12,21,22.

ward

ward Temple worſhip, and its Prieſts, and Tythes, for ſome time after Chriſt was offered up, and ſo ſlew *Stephen* and others for crying againſt it, yet the Arm of the Lord God was againſt them, and it brought them down, and the Foundation of their Temple was pulled up, and they were ſcattered up and down in many Nations, and are ſo ſcattered unto this day, according unto the Propheſie of Chriſt Jeſus the Everlaſting High-Prieſt, *Acts* 7. 47, 48, 49, 50, 59, 60.

And now unto all people I ſay, there was never any outward Houſe, or Temple, that Gods Worſhip was limitted to, but only that at *Jeruſalem*, which *David* prepared for, and *Solomon* builded; neither was there ever any command from God to pay Tythes unto any other Prieſts, but only thoſe who belonged to that Worſhip under the Law, and the Command was but in force until Chriſt was Crucified without the Gate of *Jeruſalem*, and that was many hundred years ago, and the Scriptures of Truth, which the Prieſts of *England* do call their Rule, do prove what I have written concerning this thing. 2 Sam. 7. 5, 6, 12, 13. 1 Kings 6. 1, 2. Joh. 4. 20, &c. to ver. 27.

And O ye Prieſts of *England*, you have no command from God to take Tythes, and therefore you have no right to Tythes; and there is a People of a tender Conſcience in this Nation, whom you in ſcorn call Quakers, God hath opened their Eyes, and they ſee and know you have no right to Tythes; and therefore in obedience unto Chriſt Jeſus the Everlaſting High-Prieſt, who hath ended the outward Temple, and outward Prieſts, and Law, and Tythes, they have with-holden their own from you, and durſt not give you any Tythes; for if they had, then they had provoked the Lord God unto wrath againſt them; and for this their tender obedience unto their God, you have perſecuted ſeveral of them, your Neighbours unto death; and thus you have brought innocent blood upon your ſelves, for which you muſt drink deep of the Cup of Gods fierce Indignation; and you do ſtill continue your Cruelty, in impriſoning the Bodies, and ſpoiling the Goods of thoſe your Neighbours, and you have not yet repented of thoſe your grievous Sins, neither do you ſeek Repentance for thoſe your grievous Sins; for if you were ſorrowfull for what you have done, in thoſe things which you have done, then you would give over ſo doing; but the moſt of you, who 1 Cor. 3. 16, 17. 2 Cor. 6. 16. Iſa. 49. 25, 26.

have power given you by men, you continue in your wicked
Phil. 3 18, works; and as the Apoſtle ſaid, *Your Conſciences are Seared, as*
19. *with a hot Iron, and you have ſold your ſelves Slaves unto Satan to do his work with greedineſs, for his Servants your are to whom you obey*, and in thoſe things you obey Satan; for he was a Lyar, and a Murtherer from the beginning, and his Children and Servants are like him; and theſe your wicked works which you have done, it hath been for your Bellies, which you make your god: and though you have been profeſſing the true God in words, yet you have not known him, for your hearts have been far from him; and though you have talked of him with your Mouthes (for Money,) yet in works you have denied him, and ſo you have not loved the Lord God with all your hearts, and ſo you could not love your Neighbours, the People you call Quakers, as you have loved your ſelves: for if you had loved the Lord God with all your hearts, then you would have loved your Neighbors as your ſelves; for before any man or woman can come to love their Neighbours as themſelves, they muſt come to love the Lord God with all their hearts; but you have loved your Bellies more then you have done either God or your Neigbours, your Fruits do make it plainly manifeſt, many thouſands of *Englands* Inhabitants ſeeth it to be ſo; therefore you are not Ruled by the holy Scriptures without you, nor by the holy Spirit, which is the Original of the Scriptures, (within you,) but you are unruly, and the holy Spirit of God in your own Conſciences, and the holy Scriptures without you do bear witneſs againſt you, and you ſtand judged and condemned before the Lord God, and all juſt and holy men: And Chriſt Jeſus ſpake words, which was written, and is upon Record in the Holy Scriptures, which you call your Rule; he ſaid unto the people, *Whatſoever ye would that men ſhould do unto you, do you even ſo unto them*, this is Chriſts Command; and he ſaith, *If you love me, keep my Commandments*, and if you did love him you would keep this his Command; *He that ſaith he knoweth, or loveth God, and keepeth not his Commandments is a Lyar*, 1 John 2. 4. *If any man ſay he loveth God, and hateth his Brother, he is a Lyar: for he that loveth not his Brother, whom he hath ſeen, how can he love God, whom he hath not ſeen: And this Commandment have we from him, that he that loveth God, loveth*

his

his Brother alſo, 1 John 4. 20. 21. *By this we know that we love the Children of God, when we love God, and keep his Commandments: For this is the love of God, that we keep his Commandments, and his Commandments are not grievous*, 1 John 5. 2, 3.

And now, Oh ye Magiſtrates, Prieſts, and People, who have perſecuted, and impriſoned until death your Neighbours, called Quakers, and ſpoiled, and made havock of their Goods, here you have broken the commands of Chriſt, which is upon Record in the holy Scriptures of Truth, which you call your Rule, and everlaſting Wo will come upon you, if you do not ſpeedily repent, and with ſpeed forſake thoſe evil deeds; for it is written in the Scriptures of Truth, *Wo unto thee that ſpoileſt, and thou waſt not ſpoiled*, and I know we have not ſpoiled your goods, nor ſought your hurt any way, but hath, and ſtill doth deſire that you might repent, and forſake the evil of your wayes, and have your Sins forgiven you, and obtain mercy from the Lord God; we deſire not your deſtruction, the Lord God knoweth, but we deſire that you might repent, and live: But the words of Chriſt in the holy Scriptures bears witneſs againſt you, that you have not done unto us, as ye would we ſhould have done unto you, if you had been in our condition, and we in yours, you would not have had us to have impriſoned you unto death, as you have done many of our dear Brethren, whoſe innocent blood lies upon you, and it cryeth unto God againſt you for vengeance, as righteous *Abel*'s did cry unto God againſt Murthering *Cain*; and God doth hear, and will avenge the blood of his Elect: And you would not have had us to have ſpoiled your goods, as you have done ours; therefore the Scriptures of Truth without you, and the Light of Chriſt within you doth bear witneſs againſt you: And now you are ſtripped of all your Coverings, and you ſtand judged and condemned before the Lord God of Heaven, before whom all things are naked and bare, he ſearcheth all hearts, and tryeth all reins, and there is not any wicked work that you do, or have done, but the Lord God ſeeth them all, and they muſt not go unpuniſhed, for the Lord God is juſt and equal in all his wayes, and he will deal juſtly with you, and with all people upon the Earth, yea, he will certainly reward every one according to their deeds done in the body, whether they be good or evil:

Ezek. 18 read it through

And

And Christs words are upon Record in the holy Scriptures, which you call your Rule, where he commanded his Disciples *to love their Enemies, and to do good unto those that did dispitefully use them, and persecute them,* and they did as he commanded them, for they loved him with all their hearts, and his Commandments were not grievous unto them, but to keep his Commandments was great joy unto them, and so it is unto us, whom you in scorn call Quakers, endless, infinite, eternal, everlasting praises, honour, dominion and thanks be unto the Lord our God, who hath gathered us out from amongst you, and by his own everlasting power, working in our hearts, he hath made us a willing people, yea, willing to bear all that you are permitted to do unto us, and also makes us willing to do you any good that lieth in our power, and so to reward you good for evil, and this shall add to your torment; and our God, for whom we suffer, he will clear our innocency in the sight of all Nations.

Mat. 5 43, 44, 45, 46, 47, 48.

But you are far from fulfilling of this Command, who hates, and persecutes us, who are your friends, and so these words which Christ spake, which is in the holy Scriptures, which you call your Rule, bears witness against you, and the Light of Christ within you condemns you, and so you are stripped of all your Coverings, and so you stand judged and condemned by the Lord God, in the presence of all holy, just and upright men, who sees and behold your wicked works.

And now all ye Merchant men, Husbandmen, and Tradesmen, of what Trade or Calling soever, who are Extortioners, who take unlawfull gain, and use unjust Weights and Measures, who cheat and defraud one another in Buying, and Selling, and Exchanging of Gods good Creatures, some of you lying, and speaking worse of Gods good Creatures then you know them to be, for your own corrupt ends, that you may make a prey upon them that hath those good Creatures to sell; and others of you that hath Gods Creatures to sell, you speak better of them then you know them to be, and so you tell lyes to get gain, and so to make a prey of the Buyer; and here you are judged and condemned by the Light of Christ within you, and by his words which are upon Record in the holy Scriptures of Truth without you, which you call your Rule, because you do not do unto others, as ye would they

should

ſhould do unto you, and you do not love the Lord God with all your hearts, and therefore you cannot love your Neighbour as your ſelf: therefore thoſe words, with many more, in the holy Scriptures bears witneſs againſt you, and the Light of Chriſt within you condemns you; ſo you are neither Ruled by the Light of Chriſt within you, nor by the Scriptures of Truth without you, and ſo you are unruly.

Therefore I ſay unto you all, turn in your minds unto the Eternal true Light wherewith Chriſt Jeſus hath enlightened you all, and if you love it, it will work repentance in your hearts, and if you give up your minds to be led by it, it will lead you out of all deceit, and double dealing, and if you love it, and in faithfulneſs follow and obey it, it will lead you to love your Neighbours as your ſelves; and then, I am ſure, you neither can, nor will, nor dare cheat nor defraud them, but then you will do unto them, as you would they ſhould do unto you; and I am ſure, there is no man that would be cheated nor defrauded by any man that he deals withal, in buying, and ſelling, and exchanging Gods good Creatures; and ſo let every man and woman come to the Light wherewith Chriſt hath enlightened them, and as they would have none to cheat nor defraud them, the Light of Chriſt will not ſuffer them to cheat, nor deceive, nor defraud any man, or woman, or child whatſoever, if they love it, and in faithfulneſs follow it; for the Light is the Spirit of Truth, which leadeth into all Truth all thoſe that believe in it, and in faithfulneſs follow it; and ſo if all people would come unto the Light wherewith Chriſt hath enlightened them, then it would lead them all to deal juſtly, plainly, truly and uprightly one with another.

But, alas, this pure Light and Spirit in peoples Conſciences is not loved, nor heeded, nor believed, nor obeyed by many thouſands of men and women, who doth profeſs God and Chriſt in words, and calls the Scripture their Rule; and that is the reaſon that there is ſo much cheating and defrauding amongſt people in buying, and ſelling, and exchanging of Gods good Creatures; and that is the cauſe that there is ſo much robbing and ſtealing Gods good Creatures one from another; and that is the cauſe there is ſo much hanging and killing one another about Gods good Creatures; and that is the cauſe that there is ſo much hanging,

hanging, and burning, and killing one another about Religion, even becauſe people do not believe in, and obey the Light wherewith Chriſt Jeſus the Son of God hath enlightened them; and until the inhabitants of *England*, and all Nations, come unto the Light wherewith Chriſt Jeſus the Son of God hath enlightened every one that is come into the World, and believe in, and obey it, they will never come to be eſtabliſhed in Peace, nor to have the Bleſſing of God, nor to inherit the Kingdom of God: but while they are Rebellious againſt the Light of Chriſt in them, there will come Judgments and Plagues one after another, and there ſhall be no peace to the Wicked, who continue in Rebellion againſt the Light wherewith Chriſt hath enlightened them, neither in this World, nor in that which is to come: and theſe are the words of Truth from the Lord God, unto all people, which ſhall ſtand a Witneſs for the Lord God againſt all who do continue in Rebellion againſt the Light; and I do declare, in the Name of the Lord God, that it is the great Miſery of all Nations, both *Jews* and *Gentiles*, *Turk* and *Pope*, and all other Nations whatſoever, that they do not believe in the Light wherewith Chriſt hath enlightened every one that is come into the World; for if all people, in all Nations, would come to the Light wherewith Chriſt hath enlightened them, which convinceth them of Sin, then the Light would reconcile all differences amongſt them, yea, it would reconcile them all together, and it would make them of one heart, and of one mind; but they being out from the Light, they are of many minds, and they are ſtriving one with another who ſhall be the greateſt; and they are warring one with another, and killing one another for Earthly Crowns, and Earthly Honour, and Earthly Riches, and alſo about their Idolatrous Worſhip, and their many Babiloniſh Religions: Now the Apoſtle ſaid, *From whence cometh Wars and Fightings, come they not even from your Luſts*; ſo now if all Nations would come to the Light wherewith Chriſt hath enlightened them, then they would feel power ſhed abroad in their hearts, in the light, to cut down the Luſt in them all, from which all Wars doth ariſe, *For if we walk in the Light as he is in the Light, then have we fellowſhip one with another, and the Blood of Jeſus Chriſt his Son cleanſeth us from all ſin*, 1 John 1. 7. And ſo if the Light were loved, and followed,

Jam. 4. 1, &c. to ver. 11.

Jam. 5. 1, 2, 3, 4, 5, 6.

ed, it would cut down the Luſt from which Wars doth ariſe, and Pride doth ariſe, and Covetouſneſs, and Envy doth ariſe; for Pride in the heart, and Covetouſneſs in the heart, and Envy in the heart is the cauſes which makes people break forth into Wars and Fightings one againſt another, and ſo to kill and deſtroy one another; now Chriſt Jeſus the great Prophet, whom *Moſes* ſaid all was to hear and obey, he ſaid, *Love your Enemies, do good unto thoſe that diſpitefully uſe you, and perſecute you*, and he ſaid, *Put up thy Sword into its ſheath, for he that ſmiteth with the Sword, ſhall periſh with the Sword*; you Carnal-weaponed men, who are wreſtling with Fleſh and Blood, and are killing of you Fellow Creatures, either for their Religion, or for their Earthly things, though you may not be ſlain by a Carnal Sword, as you have ſlain others, yet if you do not come to the Light of Chriſt within you, and repent, and give over killing about Religion, and about Earthly Honour, and Earthly Crowns, then the great Sword of the Lord God Almighty, which proceeds out of his Mouth, will cut you down, and you will periſh by it, and be caſt into the Lake that burns for ever: Chriſt Jeſus when he was manifeſt upon the Earth among the Sons of men, he ſaid unto them, *Think ye that I came to bring Peace upon the Earth, I tell you nay, but a Sword*: now you Carnal-weaponed men, this Sword which he ſent upon the Earth, it was not like your Carnal Sword, which kills the Creatures in their Sins; but the Sword which Chriſt ſent upon the Earth, it was a Spiritual Sword, which did enter into the hearts of the wicked, and it did cut down the Sin, and ſo redeemed the Creature out of the Bondage of Sin, from under the Power of him who is the Author of Sin, which is the Devil; and ſo Chriſt's Sword which he brought upon the Earth, it did not kill the Creature, but it killed the Sin, and ſo brought the Creature into a glorious Liberty, out of Bondage to Sin, and ſo *into the glorious Liberty of the Sons of God.*

Mat. 26. 51, 52, 53. Rev. 13. 10

So all you Carnal-weaponed men, come to the Light wherewith Chriſt Jeſus the Son of God hath enlightened you all, that ſo in the Light you may all come to know and feel that Spiritual Sword to enter into your hearts, and to take Peace from the Wicked One within you, and ſo to kill the Sin in you, and caſt him out of you, who is the Strong Man, even the Man of Sin, who

is the Prince of the Power of the Air, who rules in the hearts of you Children of Disobedience, who disobeys the Light wherewith Christ hath enlightened you, that so the Sword of the Spirit may have its way through all your unclean hearts, that you may come to know *Cains* nature to perish in you, by the Spiritual Sword, even that nature in you, which slew Righteous *Abel*, that your Souls may be saved in the day of the Lord.

Isa. 2. 4. Christ never owned Carnal-weaponed men to Fight for his Kingdom, for though some offered to Fight for him, that he might not have been delivered unto the Jews, yet he judged and denied them in that thing, and he said, *If my Kingdom were of this World, then would my Servants Fight*; but his Kingdom was not, nor is not of this World, therefore his Servants in former Ages were forbidden to Fight for him with Carnal weapons; and his Servants in this Age, who are in scorn called Quakers, they are bound by the Eternal Spirit of the Lord God Almighty, never to Fight for Christs Kingdom, with Carnal weapons; for the Lord God Eternal he will Fight for it with and by the Breath of his Mouth, by which he slew his Enemies, heaps upon heaps, in the Ages past; and in this Age the Everlasting God he hath made ready his great and strong Sword, yea, he hath made it sharp, and he is laying it upon *Leviathan* that crooked Serpent, and he will slay the Dragon that playes in the Sea; yea, he will dry up the Sea, for he hath cursed all her Springs; these are those Waters which are gathered together, on which the Great Whore doth sit; but the Waters are drying up, and as the Waters dry up, the Whores Torment increaseth, and it is increasing more and more, yea, God is casting her upon a Bed of Torment, and those that have committed Fornication with her; and the Beast that rose out of the Earth is God judging, with that which rose out of the Sea also, and the Dragon, Beasts, and False Prophet, and Whore must be cast into the Lake that burns for ever and ever; he that hath an Ear to hear, let him hear: *Babylon* the City of Confusion is going to decay daily, and her Children are dying daily, and her tall and stately Buildings are tumbling down apace, and her Desolation is coming on swiftly, for strong is the Lord God who judgeth her, (the Light) which she and her Children hath hated, is gloriously shining out of Darkness, and as it ariseth

Rev. 19. 15, 16. and vers. 13, 14. Acts 12. 1, 2, 3, 4, 5, 6, 7, 21, 22. 2 Cor. 10. 4, 5.

it

it maketh more and more bare her Skirts, and the Everlasting Day is dawning in the hearts of the Sons and Daughters of men, and this Everlasting Day will give people a true Spiritual seeing, feeling, tasting and handling, and they shall be more Heavenly and Spiritually wise then they have been in the thick Night of Darkness and Apostacy, in which men have slept, and committed Fornication with the Whore, and have been made drunk with her Cup of Fornication; in the night while men sleep their Sences are benumned, and they are dreaming that they have a thing, or seeth a thing, but when they are awakened, then they recover their true sense, and then they know that they have not the thing that they dreamed they had; for the Everlasting Day of God it declares all things as they be.

But come to further Tryal all wicked people, who profess the Scriptures to be your Rule, and denieth the Light wherewith Christ hath enlightened you. Obad. 3 4. Isa 28. 1.

Come you Proud and Lofty ones, come to your Tryal, these words are written in the Scriptures, as followeth: *Wo to the Crown of Pride, God resists the Proud, God beholds the Proud afar off, Pride goeth before Destruction*; Mark, *Pride goeth before, and Destruction followeth, and the High-mind before a fall*; these Scriptures without you, and the Light of Christ within you condemns you; you are not Ruled by the Scriptures without you, nor by the Light within you, and so you are unruly; your Covering is to narrow, it will not cover you, but you are stripped: therefore behold your Nakedness, and come to the Light, and repent, and be humbled by the Judgments of God. Psal. 10. 1, &c. to verse 12. Psal. 73. 6, 7, 8. Prov. 16. 17, 18, 19. Prov. 29. 23. Jam. 4. 6. Job 26. 2. Pro. 16. 5. Pro. 15. 25 Pro. 21. 4. Mal. 4. 1.

You Covetous, Carnal, and Earthly minded ones, come to your Tryal: It is written in the holy Scriptures, *To be Carnal-minded is Death, and the Carnal Mind is Enmity against God, and the Carnal Mind cannot receive the things of the Spirit of God, for they are as foolishness to the Carnal Mind*; *Covetousness is Idolatry, and the love of Money is the Root of all Evil*: so these words, with many more, in the holy Scriptures bears witness against you, and the Light within you is your Condemnation, and you are left without a Covering; therefore turn unto the Light, and repent. Rom. 8. 6, 7. 1 Cor. 2. 14.

And you Malitious, Envious and Blood-thirsty ones, come to

1 Joh. 3. 15. your Tryal: It is written, *He that hateth his Brother is a Murtherer, and no Murtherer hath Eternal Life abiding in him*; and *Cain* was an Envious man, and slew his Brother, and *Haman* was a Proud and Envious man, and Gods Wrath and Judgments came upon them: and Christ said, *Love your Enemies, do as you would that others should do unto you, Love your Neighbours as your Selves, Render no man Evil for Evil, but overcome Evil with Good*; and remember how you use to pray, (*Forgive us our Trespasses, as we forgive them that Trespass against us,*) and Christ said, *If you forgive not men their Trespasses, neither will God forgive you your Trespasses*; and the Lord God said, *Vengeance is mine, and I will repay it*: and so you that are envying, and hating, and taking revenge, and will not forgive one another, all your Prayers are a Stink, and loathsom and abominable unto the Lord God, and he is grieved at you, that you do presume to pray unto him with such wicked and envious hearts: the Prophet said, *If I regard Iniquity in my heart, the Lord will not hear my Prayer*: so these Scriptures without you, and the Light of Christ within you bears witness against you, and so you are stripped off all your Coverings, and nothing shall be able to deliver you from the Wrath of the Lamb, the Light: therefore while you have a little time prize it, and come to the Light, and own its Judgments, and turn at its Reproofs, from the Evil it reproves you for, that so the Lord God may have mercy on you, and forgive your Trespasses which you have Trespassed against him, and that you may receive Power from him to forgive one another; and if you do not, you will perish, *The Mouth of the Lord hath spoken it.*

Mat. 5. 44, 45, 46, 47, 48. Psal. 66. 17, 18, 19. Mat. 5. 14, 15. Pro. 10. 7.

And now, O ye Drunkards, come to your Tryal: It is written in the holy Scriptures, *That the name of the Wicked shall Rot, and Wo unto them that are strong to drink Wine, and rise betime to drink Strong Drink, Wo to the Drunkards who is as a fading Flower, Awake ye Drunkards and weep and howl, The Drunkards and Gluttons shall come to Poverty*; these Scriptures, with many more, bears witness against you, and hear you may read your condemnation in that which you call your Rule: But oh you Beastly ill-carriaged men and women, you have a Condemner nearer you: then these Scriptures without you, that is the Light wherewith Christ hath enlightened you, if you did love that, it would Rule and

Isa. 5. 22. & vers. 20. Pro. 23. 30, 31. Isa. 28. 1. Joel 1. 5. Lu. 21. 34. Rom. 13. 13, 14. Gal. 5. 19, 20 the end.

and Govern you all, it would not let you take more of Gods Creatures, either to eat or drink, then what is truly neceſſary; but you are ravened from that, and ſo you have no good Government, but you are more loathſom then common Beaſts; for the Ox and the Horſe knoweth when they have enough, and is ſatisfied therewith, and they are better governed then you; therefore come to to the Light wherewith Chriſt hath enlightened you all, wait in it, and croſs, and famiſh, and ſtarve, and pine your own ungodly Luſts, and take and uſe Gods good Creatures in his Wiſdom, with moderation, that God may forgive you your Sins which is paſt, and may guide and rule you better for time to come, then you have been in that time which you have already ſpent; God doth not deſire your Deſtruction, but would have you to come unto his Light in all your Conſciences, that he might govern and rule you all by that; for without that you cannot govern nor rule your ſelves.

And now all ye Lyars, Swearers, Mockers, Scoffers, Vain-Talkers, and Idle-Jeſters, Whoremongers, and Adulterers, and all you who delight in Laughter, which is Madneſs, and in vain and ungodly Songs, with Muſick, and Chambering, and wanton Luſts, come to your Tryal: The Devil was, and is a Lyar, and every Lye that any of you tell, the Devil is the Author of it, and he leads you into it, and all thoſe that loves and makes Lyes are ſhut out of the Kingdom of God: And all you Mockers and Scoffers, it is written, That *Abraham* had two Sons, the one by a Bond-woman, and the other by the Free-woman *Sarah*, the Mother of the Faithfull; *Sarahs* Son was *Iſaac*, and the Son of *Hagar*, the Bond-woman, was *Iſhmael*; and *Iſhmael* the Bond-womans Son, he mocked and ſcoffed *Iſaac*, the Free-womans Son, and God was angry at him, and he was not an Heir of the Bleſſing of God with *Iſaac* whom he ſcoffed, but he was caſt out, but *Iſaac* was an Heir of Gods Everlaſting Bleſſing; and ſo you Scoffers and Mockers, who mocks and ſcoffs thoſe that fears God, you are of *Iſhmael*'s Seed, and you are not Heirs of the Bleſſing of God with thoſe whom you ſcoff and mock; but you are caſt out, as *Iſhmael* was, and hath not the Bleſſing, but the Curſe; it is written, *There ſhall come Mockers in the Laſt Time, who ſhall walk after their own ungodly Luſts.* And you Vain-Talkers, Fooliſh-Jeſters,

Joh 8.44. Rev. 21.8. Rev. 22.15 Hoſea 4.2. Jer. 9.3.

Gen. 21. 9, 10, 11, 12.

Iſa. 28. 22.

Jude 18.

2 Tim. 3. 1, 2, 3, 4, 5, 6, 7, 8. Jam. 1. 26, 27. Jam. 4. 4, 5, 6, 7, 8, 9, 10. Mat. 5. 37. Eph. 4. 29. Heb. 13. 4. Luk. 6. 25. Eccl. 2. 2. Eccles. 7. 3, 4, 5, 6. 1 Tim. 5. 6 Mat. 5. 34. Jam. 5. 12.

ish-Jesters, it is written in the holy Scriptures, *That mans Religion is vain, who hath not a Bridle to his Tongue*; and so your Religion is a vain Religion, who hath not a Bridle to your Tongue; and all peoples Religion upon the Earth is vain, who are not come to believe in, and obey the Light of Christ in them; for none of them have a Bridle to their Tongue, for they will say one thing, and do another, and many will Lye, and Sweat, and Scoff, and Mock and Dissemble, and speak one thing with their Mouthes, and have a contrary purpose in their Hearts, and whosoever doth so their Religion is a vain Religion, and God abhors it: Christ saith, In your Communication, *Let your yea be yea, and your nay nay, and whatsoever is more then yea and nay cometh of Evil*; mark, that it cometh of Evil, Evil doth not come from God, (but from the Devil,) and every idle word must an Account be given for unto the Lord God: And all you Whoremongers, and Adulterers, *Paul* said unto the *Ephesians*, *That they knew that no Whoremonger, nor unclean person, nor any covetous man had any part in the Kingdom of God and Christ: Let no man deceive you with vain words, for because of these things cometh the Wrath of God upon the Children of Disobedience; be not ye therefore partakers with them*, Ephes. 5. 5, 6, 7. *And Whoremongers and Adulterers God will judge*: and it is written, *Wo unto you that Laugh, for you shall Mourn, Sorrow is better then Laughter, and the Laughter of a Fool is like the crackling of Thorns under a Pot: Let your Laughter be turned into Heaviness, and your Joy into Mourning, Humble your selves under the mighty hand of God, and he shall lift you up*: it is written in the Scriptures, That *they that live in Sports and Pleasures, are dead while they live*, they are dead in Trespasses and Sins, and so are dead from God: *Sorrow is better then Laughter, the hearts of the Wise are in the house of Mourning, but the hearts of Fools are in the house of Mirth*: And you Swearers, Christ saith, *Swear not at all*; and the Apostle saith, *Swear not by Heaven, nor by the Earth, nor by any other Oath: And because of Oathes the Land Mourns.*

So all ye wicked and ungodly people, those before-mentioned words, with many more, bears witness against you, and the Light of Christ within you, which is a nearer and greater Witness, it condemns you, and so you are in a very Sad and Miserable Condition,

dition, and you cannot see how to help your selves out of this your Sad Estate, for you are neither ruled by the holy Scriptures without you, nor by the Light of Christ within you, and so you are an unruly and ill-governed people; for you are shut out from God, because you do not believe in the Light wherewith he hath enlightened you, and you are shut out of the Scriptures also, which you do profess to be your Rule: for if your did believe in the Light, in would lead you to do those things which God doth require of you, and so to do the good that is spoken of in the Scriptures, and to leave the evil undone which is spoken against in the Scriptures; but you hating the Light, and loving the Darkness, you do the evil that is spoken against in the Scriptures, but you leave the good undone, and so you are not like Gods Children, but the Children of the wicked One, whose work you are in; and so you are stripped of all your Coverings, and you stand judged and condemned by the Lord God, and you have no Cloak for your Sins.

But now I say unto you all, in the Fear of the Lord God, there is Mercy with the Lord God, that you may yet come to Fear him, if you will come unto his Light in all your Consciences, which lets you see how wickedly, and vainly you have, and still do spend your time; I say, if you will believe in the Light which condemns you for your Sins, and follow it, it will lead you out of your Sins which it condemns you for; and though it is a condemning Light to you while you disobey it, and do the evil that it lets you see you should not do; yet when you obey it, it will keep you from doing any evil; and then you will find it to be a Saving Light; and when it hath Redeemed you out of the evil which it condemns you for, then it will not condemn you, but it will justifie you, and speak comfortably unto you: But I say unto you all, do not delay, but come unto the Light, and wait in it to receive power from God against the Devil, and all his wicked works which he hath wrought in you; and when the Judgements of God doth arise in your hearts for your Sins which you have committed, then do not flee from that which judgeth you, and filleth your hearts with sorrow and trouble; for if you flee from that, then you will never be cleansed from your Sins; for by the Spirit that judgeth Sin in the heart, and burn-

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eth againſt it as a Fire, was, and is the Sons and Daughters of *Sion* converted unto God, yea, brought out of their Sins unto God; and whoſoever flees from that of God in them, which condemns them when they do evil; they flee from that which God hath placed in them to lead them out of evil, and ſo they cannot come to be redeemed out of evil, until they come to love that which condemns them for evil: ſo I ſay unto you in tender Love, love the Light within you, and when it bringeth trouble upon you for your Sins which you have committed, then own its judgments, for it will not judge you except you have done wrong, and as you wait in it, it will let you ſee that its judgments are very juſt and true; and ſo if you keep your minds unto it, it will work true repentance in your hearts, and a godly ſorrow, and it will lead you into the Houſe of Mourning, and through the Valley of Tears; and as *David* did, you will come to water your Bed with your Tears, and to weep until your fleſh fail of fatneſs, and ſo you will travel through a ſhort Sorrow, into an Everlaſting Joy; for the *Sorrow laſts but for a Night, but Joy cometh in the Morning*; *For the Lord will give Beauty for Aſhes, and the Oyl of Joy inſtead of Mourning*; (but he gives this only unto thoſe that comes into obedience unto his Light within them;) ſo when condemnation cometh upon you for Sins which you have committed, do not flee from it; for it is the Rod of God, and you will ſee it to be ſo, as you wait with your minds ſtayed in the Light, and you will ſee that it is not for your hurt, but for your Everlaſting good, and then conſider why ſhould you flee from it; Oh, flee not from it, *For whom I love I rebuke and chaſten*, ſaid God, and he reſtoreth every ſinful man and woman, whom he receiveth to be Sons and Daughters, and through his Judgments in their hearts, he redeemeth them from Sin, and ſo receiveth them into his Everlaſting Kingdom of Life and Glory: So I ſay unto you, in dear and tender love, flee not from that of God in you, which condemneth you for Sin, and the Light it will be with you when you are in the Fields, and when you lie in your Beds, and where ever you go, the Light is in you; and if you love it, and keep your minds unto it, it will teach you when you are at your Labour, and it will keep you out of all Evil, if you keep your minds unto it; and when wicked people would tempt you

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to that which is Evil, it will not let you consent unto them, but rather to reprove them: and now people, I say unto you, if you love this same pure, and holy, and spotless thing in you, which never consented unto any Sin that you have committed, but hath alwayes stood in you a faithfull Witness (against you) when you did commit Sin; I say, if you love it, and obey it, though now it may but be little in you, even as a Grain of Mustard-seed, which is a small Seed, yet when your affections are truly set upon it, it will grow speedily, and will become in you as a strong Tree, and the Fruit of it will ravish and overcome your heart with heavenly Joy, and then you will see the folly and madness of those who rejoyceth in doing of Evil; and you will find that Holy thing in you to be as Christ said, *Like a little Leaven that a woman took and hid in three Measures of Meal, until the whole Lump was leavened*, so as you wait in this Light within you, though it lie low in you, because of the sinfull nature which lieth atop of it in you, yet it will work in you as the Leaven doth work in the Meal; for the sinfull nature which lieth atop is of the Devil, and that which lieth under is of God, and as you joyn in true love and affection to that suffering Seed of God, you shall come to know, and bear witness, that God is able to bring it out of the Grave in you, and from under all those Powers of Darkness that hath oppressed it, for God is stronger then the Devil, that you will confess; and so wait in the Light of Christ to feel more of the strength of God and Christ in your own hearts (then of the strength of the Devil,) and when this you are come to witness, (then you will have ceased from Sin, which is the Devils work) for God who is the stronger in you, he will rule you by his Light and Spirit which dwells in you; and then the Devil, who was the stronger in you, he will be cast out, and then the Lamb, the Light, he will have the Victory in you, and will lead you into all Truth; and so the Light, if you follow it, it will lead you to be Children of the Lord God, who is Light, and in whom there is no Darkness at all; and so the Children of the Lord are taught of the Lord, by the Light of the Lord, and they are in Righteousness established: So put not the day afar off, linger not away your time, but prize it, thou that is young in years, say not in thine heart, I have time enough, I may take Mat. 13. 31, 32, 33.

pleasure in Earthly things yet for many dayes, and have time enough to repent and seek God afterwards; I say unto thee, say not so in thy heart, for the Lord God can cut thee down, as in a moment, though thou be in the Flower of thy Youth, but *Remember thy Creator in the dayes of thy Youth, and seek him while he may be found, for the Spirit of the Lord will not always strive with man; and as the Tree falleth so it lieth, there is no Repentance in the Grave, and there is no unclean thing can enter into Gods Kingdom; for the wicked must be turned into Hell, and all that forget God.*

Psal. 9. 17.

So remember you are warned by a Lover of Truth and Righteousness, and a true Lover of the Souls and Bodies of all men, and desireth not the Destruction of any, but desireth that all people might come to Repent while they have time, and so obtain Mercy from the Lord God. I am known by the Name of

William Gibson.

Written in the Year 1664. and was sent then to be published in Print; but the Person to whom it was sent being at that time cast into Prison, and Calamities coming on in the City, it was not gotten done.

Postscript.

Postscript.

IT is said by many ignorant people, who use to plead for Sin, That the Righteousest man that is upon the Earth, doth Sin seven times a day; now, I say, they do abuse and wrest the Scriptures, for there is no such word in all the Bible, called the Old and New Testament: But in *Proverbs* 24. vers. 15, and 16. thus it is written, *Lay not in wait, O wicked Man, against the Dwelling of the Righteous, spoil not his Resting-place: For a just Man falleth seven times, and riseth again; but the Wicked fall into Mischief:* Now [mark] the Just man falleth seven times, and riseth again; now, I say, here is neither *Sin*, nor *Day* spoken of; but the Wicked fall into Mischief: now consider, to do Mischief, is to do Evil, and to do Evil, is Sin; but the Just man did not fall into Mischief, and so he did not fall into Sin.

Now *Hopkins* and *Sternhold*, who was men that did play upon Instruments of Musick, in the same wisdom in which the Poets do make ungodly Ballads, they made a Song which they called *The Humble Complaint of a Sinner*, and in that Song of theirs there is some such like words, as the Just man sinneth seven times a day; but those words of theirs are not to be heeded, for they had them not out of the Holy Scriptures, but they are their own invented Lyes.

Many other places of the Holy Scriptures are wrested after this manner by those who have not believed in the Light, who pleads for Sin; for the Apostle *Paul* according unto the wisdom given unto him, in all his Epistles he did write things hard to be understood, which they that were unlearned and unstable did wrest, as also they did the other Scriptures, to their own destruction; this is *Peters* Testimony, who was a Fisherman, and knew not Letters, 2 *Pet.* 3. 15, 16. *Acts* 4. 13. So all people take notice, that it was not because they wanted Greek, He-

brew, and Latine, that they wreſted *Pauls* Epiſtles, and the other Scriptures to their own deſtruction, but it was becauſe they were not come to believe in that meaſure of the Spirit wherewith Chriſt had enlightened them: for from the Spirit of God was the holy Scriptures given forth, and there is none can come to know them, and underſtand them, until they come to believe in, and obey that meaſure of God in themſelves, which is one with that from which the holy Scriptures was given forth; and when people come to believe in that, and learn of that, then God by that will open their underſtandings to know and rightly to underſtand the holy Scriptures, and until then people can neither know, nor underſtand them aright: for while people are out from that of God in them, they one imagine one thing from the Scriptures, and another imagineth another thing from the ſame part of the Scripture; and one ſaith it meaneth thus, and another he ſaith, nay, but it meaneth thus, and ſo they are bewildered in their imaginations about the holy Scriptures: one ſaying, this is the meaning, and another ſaying, that is the meaning, and ſo every one builds his Religion according to his imagination; and ſo every one that hath not believed in the Light, they are wreſting of the holy Scriptures, and with their dark meanings are pleading Scripture, and would fain prove by the holy Scriptures that theirs is the true Religion; and as Chriſt ſaid it ſhould be, ſo it is come to paſs, one ſaith, Lo, here is Chriſt, and another ſaith, Lo, there is Chriſt: but Chriſt ſaid unto the Saints, *Go not forth*: now the Saints minds were gathered in unto the Light, and that gave them to know the holy Scriptures, and alſo to know the falſe Prophets who led peoples minds out from that of God in them; for the Way of God is to be known within, and he that leads people from that of God in them, into outward obſervations, he is a Deceiver and an Antichriſt.

Pilate had Greek, Hebrew, and Latine, and he could not open the Scriptures by it, nor know the Son of God by it, but he judged him to die, and when he was to be Crucified, he did write a Superſcription in Greek, Hebrew, and Latine Letters, and ſet it over Chriſts head: and the perſecuting Jews had Greek, Hebrew, and Latine, for they came and did read the Superſcription

perſcription which *Pilate* had written, but they could not open the Scriptures with their Greek, Hebrew, and Latine, though they had all the Prophets Writings who propheſied of his coming, and of the Place where he was to be born, yet they could not underſtand the Prophets words with all their Greek, Hebrew, and Latine, all their Earthly wiſdom and Learning was to ſhort, and to ſhallow to underſtand thoſe Heavenly things: and ſo becauſe they had not believed in the Light of Chriſt in them, they were dark and blind Spiritually, and could not know, nor underſtand the Scriptures, nor know Chriſt when he was come, but they ſaid he had a Devil, and was Mad: but had they come to that of God in them, that would have given them the knowledge of the Scriptures, and the knowledge that he was the Son of God: for he told them, that the *Kingdom of God did not come with outward obſervation, as Lo here, or Lo there,* but that the *Kingdom of God was within them*; and he told them, that it was like a Grain of Muſtard-Seed, and it was like Leaven; and he did direct their minds unto that in them, but they did not believe his Doctrine, and ſo would not turn their minds inwardly to learn of the Father, the Word, and the Spirit; and ſo they knew not the Son but Crucified him: and the Son ſaid unto the Father, *I thank thee, O Father, Lord God of Heaven and Earth, that thou haſt hid theſe things from the Wiſe and Prudent and thou haſt revealed them unto Babes*: now *Pilate* and the Jews, the wiſeſt and moſt prudent men that was in all that Quarter of the Earth, (in natural Learning, and natural Wiſdom,) becauſe they did not come to that of God in them, therefore did God hide the Heavenly things from them, and all their Greek, Hebrew, and Latine, and all their natural Wiſdom did not do them any good at all, as to bring them to the knowledge of God; (but they were hurt by looking at it,) for becauſe of their great Learning and Wiſdom naturally, their hearts were lifted up in Pride, and they would not believe in Chriſt, nor receive his Teſtimony; they judged him an inferiour man unto them, and the Pride of their hearts deceived them; For *the World by Earthly wiſdom doth not know God, and the Carnal mind is Enmity againſt God, and the Natural man receives not the things of God, for they are Spiritually diſcerned*, and they do appear Fooliſhneſs unto all Earthly minded

Luk. 17. 20, 21.

minded men and women. But *Peter* and *John*, and the rest of the Fishermen, who knew not Letters, they were men of more humble and low Spirits then the Jews were, who had Greek, Hebrew, and Latine; for they were proud because of their Tongues and Natural Learning, as our English Priests and Doctors are; and ours can no more know Christ, and the holy Scriptures by their Greek, Hebrew, and Latine, and Earthly Wisdom, then *Pilate* and the Jews could: but *Peter*, and *John*, and the rest of the Fishermen, they were low mean men, as to the outward, they did not dispise Christ because of his low Appearance outwardly, but they did believe in him, and loved him, and did forsake their Nets, and followed him, and in them God did take delight, and he did reveal Great and Mighty things unto them, which was hid from *Pilate* and the Jews, who had Greek, Hebrew, and Latine.

And now, I say unto all people, God is rising to confound the Wisdom of all the Earthly Wise men, who are proud of Greek, Hebrew, and Latine, and who dispise their Neighbours, who have it not, and all their Earthly Wisdom, in which they have boasted and exalted themselves, will the Lord God make to appear, as it is, Foolishness, and he will abase proud *Haman* in this the day of his Mighty Power; yea, he will bring down the Mighty, and he will exalt them of a low degree; yea, this is the Lord God doing, that no flesh may glory.

And now unto all people in tender Love I say, turn in your minds unto the Manifestation of the Spirit and Light of Christ, which is given unto you to profit withal, that it may give you the Knowledg of God, whom to know is Eternal Life, and that it may open the holy Scriptures unto your understandings: For it is written, *No man knows the things of God, but by the Spirit of God.* And now, Oh all ye Professors, in all Forms, I charge you in the Name and Power of the Lord God, do not give your dark meanings unto the holy Scriptures, for they are of no private interpretation; and remember how you use to take *Pauls* words in his Epistles, which are too hard for you to understand, until you come unto the Light, and learn of it: I say, remember how you use to take his words to plead for Sin for term of Life; but come to the Light of Christ

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in you all, and Learn of it and it will ſtop your Mouthes, and not ſuffer you to open them to plead for Sin, which is the work of the Devil: I charge you, in the Name of the Lord God, do not wreſt the holy Scriptures to plead for your Pride, and Covetouſneſs, and Envy, and other Abominations which you live in, and delight in; for Wo will come upon all that are covered and not with the Spirit of the Lord God; and no other covering will ſtand you in ſtead in the day when you muſt all receive a Reward according to the Deeds done in the Body, whether they be good or evil. Read *Iſa.* 28. from Verſe 1, to 23.

And now I have cleared my Conſcience in obedience unto the Lord God, and I reſt in peace; and whether you will hear, or forbear, I am clear.

W. G.

Lancashire Kendon

only

The End.

Anne Dyer - 1756

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a. n. ad 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10.

J.W.